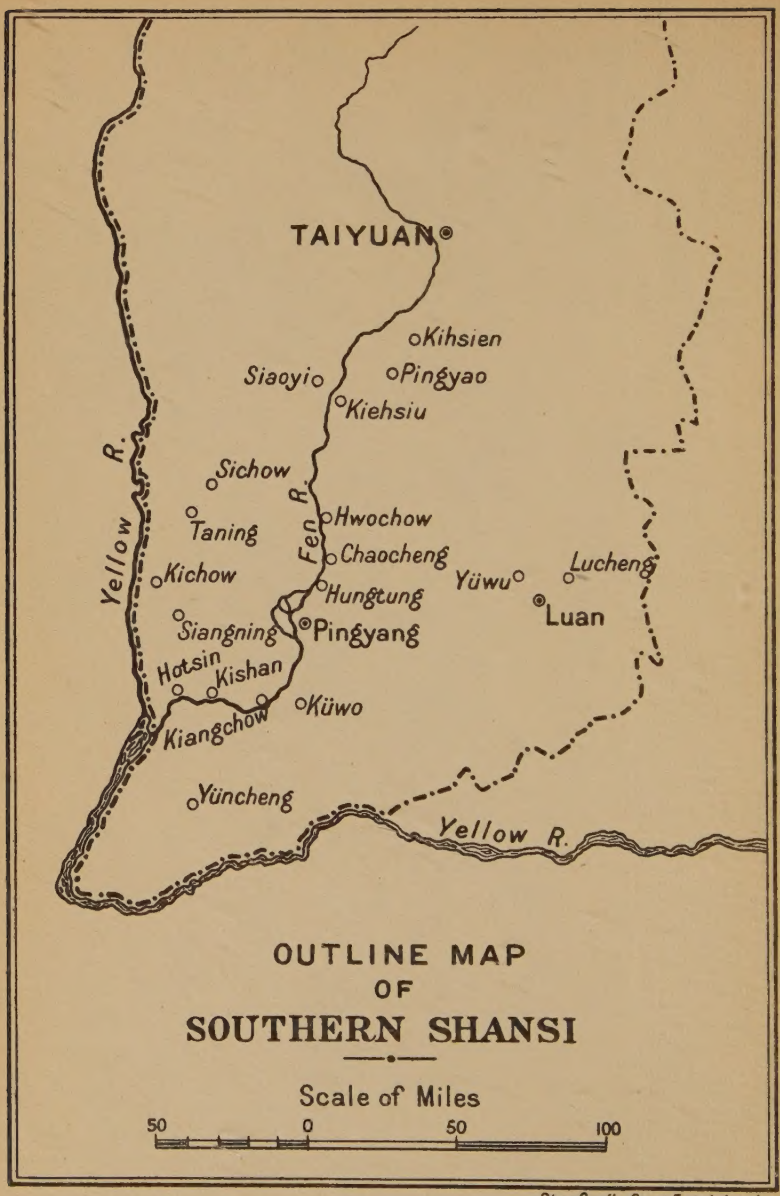
ARCHIBALD ORR EWING

That faithful and wise Steward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Kihsien
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Yellow R.
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Hungtung
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Yellow R.
OUTLINE MAP
OF
SOUTHERN SHANSI
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Front Cover

SUIYUAN
CHAHAR
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KANSU
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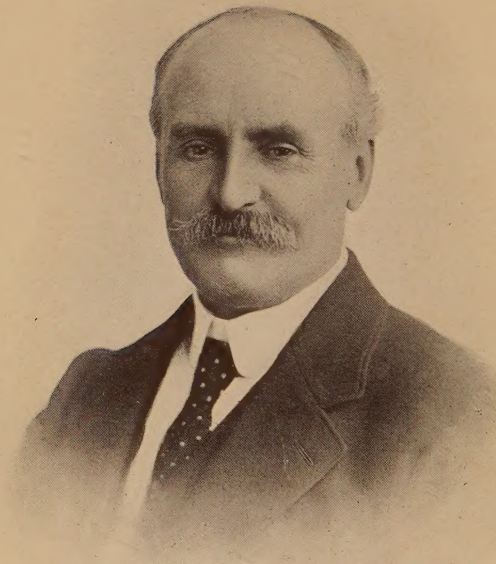

Yours affectly in Christ
Arch'd Mc Ewen

Frontispiece

1857-19

ARCHIBALD ORR EWING

'That Faithful and Wise Steward'

By

MARSHALL BROOMHALL

Ἐπὶ ὀλίγα ἦς πιστός,
ἐπὶ πολλῶν σε καταστήσω.

Matthew xxv. 21

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PRINTED IN GREAT BRITAIN
BY R. & R. CLARK, LIMITED, EDINBURGH

TO THOSE
WHOM HE LOVED AND SERVED
IN THE
GLAD FELLOWSHIP
OF THE
CHINA INLAND MISSION

We cannot afford to dispense with the widest teaching of consecrated lives. The praise to God's glory which comes through the devout consideration of His action in men is true work.

We are apt to dwell on the littlenesses of men, or if not, upon the picturesque aspects of their lives, to bring them down in some measure to our level, and not to aspire to their highest.

It is, however, through such aspiration alone, quickened by the thoughtful study of that which the Spirit wrought in them, that we can enter into fellowship with their true life. Weaknesses, faults, errors, accidents of time and place, fall away. We learn to look upon the love, the courage, the faith, the self-sacrifice, the simplicity of truth which they embodied, and so become invigorated by vital contact with the eternal manifested through them.

WESTCOTT

FOREWORD

THERE are many men and women who have gladly devoted their lives to the mission field; there are many others who have generously given of their substance for the same cause; but only a few have been privileged to do both. Archibald Orr Ewing was one of these few. Though as a young man he inherited wealth, and had this world's best before him, he definitely, unostentatiously, and wholly placed himself and his possessions on God's altar for service.

Every soul is a sanctuary, and its true history can, at best, only be known in part by others. 'The secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children for ever.' That so much can be revealed of the inner history of Archibald Orr Ewing's life is due to the wealth of material placed at the writer's disposal. Apart from personal correspondence, no fewer than nine hundred and sixty letters, all more or less confidential, have by the kindness of the General Director been loaned from the files of the China Inland Mission in Shanghai, while an almost complete set of diaries from 1877, together with a number of special Journals, have through the good-will of the family been laid under contribution.

No writer could have had a task of this nature made more delightful and easy than we have through the ever generous response and unfailing assistance of family and friends. It may also be added that the manuscript has had the benefit of the criticisms of Mrs. Orr Ewing, with several members of the family, and of Mr. Walter B. Sloan, an intimate friend of Mr. Orr Ewing from early days. Mr. William Sharp has also given us ready access to old legal records, and Mr. R. B. Stewart, a Glasgow lawyer, and another early friend, has revised the brief chapter on the famous lawsuit. Warm and grateful acknowledgment of all such assistance is gladly given.

The illustrations which enhance the value of these pages are a wife's glad gift to grace the story.

In closing our task—a task fraught with much privilege—we cannot better voice our feelings than by echoing the words of David:

> "As for the saints that are in the earth,
> They are the excellent in whom is all my delight."

If these words also ring in the heart of the reader as he reads this little book, its mission will, in part at least, have been fulfilled.

MARSHALL BROOMHALL

All Saints' Day, 1930

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Mr. Orr Ewing's Chinese name, YUNG HWANG-HSI, reproduced from his visiting card. See page 53.

A CELEBRATED LAWSUIT

The lot is cast into the lap;
But the whole disposing thereof is of the Lord.
Proverbs xvi. 33

A CELEBRATED LAWSUIT

"The English legal bloodhounds have acquired a taste for Scottish game, and the obstructions thrown in their way seem, in certain cases, to have whetted their appetite." Thus wrote a Scottish Advocate in a book of a hundred pages entitled; *History of the Orr Ewing Case*, dedicated to the Right Hon. W. E. Gladstone. This suit obtained the dubious distinction of being a *cause célèbre* among *causes célèbres*.

Mr. John Orr Ewing, brother of Sir Archibald Orr Ewing, M.P., a Glasgow merchant, had died in 1878, leaving personal property to the value of nearly half a million sterling. Of this large legacy, all but a sum of less than £25,000 was situated in Scotland. In 1880, an infant, entitled to benefit under this will, brought an action in the English Chancery Division against the six executors and trustees, for the administration of the estate in Chancery. When the trial came on the case was dismissed, mainly on the ground that the whole of the estate had by that time been transferred to Scotland. It was however carried to the Court of Appeal, where the decision was reversed by the Master of the Rolls. This opinion was confirmed by the House of Lords on November 30, 1883.

A few days later the case came before Lord Fraser in the Court of Session in Scotland, the beneficiaries having raised an action in that Court to have it declared that the trustees were bound to administer the estate in Scotland, and according to the law of Scotland, and under the authority of the Scottish Courts alone. Lord Fraser decided in their favour, and directed that the trustees must administer the estate according to Scottish law, and he followed up his opinion by interdicting the trustees from removing any part of the property from the jurisdiction of the Scottish Courts. Lord Fraser, who was said to have a trenchant style, set forth the conflict which had arisen in the sharpest relief, and in the most uncompromising terms. He denounced the claims of the English Courts as unsupported by the practice of any nation.

The poor trustees were placed in a dilemma, being commanded by the House of Lords to do one thing, and yet being interdicted by the Scottish Courts from obedience. In Scotland they were liable to being charged with Contempt of Court if they obeyed the English decision; and if they obeyed the Scottish Courts they were liable to the same charge in England. "What were the unlucky trustees to do in their troubles?" wrote *The Times*, in a leading article under date of March 1, 1884. "Were they to obey the Court of Chancery or that of the Court of Session? Must they choose between an English and a Scottish prison?"

The case was one which might, to quote *The*

Times again: "in other times than the present, have grown into a grave difficulty imperilling the harmony of the two countries". In this deadlock the Scottish Court, in order to protect the trustees, ordered that the whole estate be sequestrated, and appointed a Chartered Accountant of Edinburgh to be judicial factor on the estate, with power to take full possession of the estate, and to administer it until further orders were issued by the Court.

Now when this Mr. John Orr Ewing died leaving all his property to his nephews, for he was without child, young Archibald Orr Ewing, one of these nephews, the one of whom this little book treats, was a young man within a few months of his twenty-first birthday. Wealth and alluring prospects, as we shall see, were opening out before him. Here was the pull of the world. On the other hand, while this famous lawsuit was dragging on its weary way, Archibald Orr Ewing came under the decisive influence of Mr. Moody, during his second Mission in Glasgow, and also heard the Call of God for service as a missionary in China. Before him were set Things temporal and Things eternal. Which call should he obey?

The object of this little book is to tell the story of his decision, and of the way in which he kept his pledge.

THINGS TEMPORAL

O World, thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.

SANTAYANA

THINGS TEMPORAL

ARCHIBALD ORR EWING, the subject of this sketch, was a descendant of the ancient family of Ewing which had long been settled in the West of Scotland. His distinctive Christian name of Orr, he, with some others of the family, received from his father's mother, the daughter of John Orr, Provost of Paisley.

As far back as the twelfth century, when William the Lion was King of Scotland, and Henry II., his cousin, was King of England, the name of Ewing appears—then spelled Ewyn—as witness to a charter granted by the High Steward of Scotland. The Ewings of Balloch, to which branch Archibald Orr Ewing belonged, claim descent from the Clan Ewen of Otter, on Loch Fyne, who as a separate clan became extinct in the fifteenth century. In the middle of the sixteenth century the Ewings acquired the lands of Balloch in Dumbartonshire, an ancient possession of the Earls of Lennox, and they also possessed the lands of Bernice and Glenlian, and other estates in Cowal, Argyll. But in consequence of their adherence to the cause of the unfortunate Earl of Argyll in the reign of James VII. they suffered so severely from the ravages inflicted

upon their property that the family, wearied by the exactions made upon them, betook themselves to their Dumbartonshire estates.[1]

William Ewing, the grandsire of our subject, in 1805 married Susan Orr, daughter, as already mentioned, of the Provost of Paisley. By her he had six sons, four of whom died without issue. For the purpose of our story we need only refer to three of these. John, the second son, the one whose will gave rise to the famous lawsuit; Archibald, the fifth son, who was knighted and became Member of Parliament for the County of Dumbarton from 1868 to 1892; and James, the sixth son, and father of the one of whom we write.

John and Archibald together founded, in the Vale of Leven, a business for the dyeing of Turkey-red, and in this they were much prospered, as well as in developing an extensive trade with India and Burma. During their partnership they presented, in 1860, a window to the Glasgow Cathedral. But the association did not continue. John had said that if ever he made £30,000 he would retire from business, and when that sum had been obtained his brother compelled him to do so. The consequence was that John started a rival firm in which, owing to his having secured the assistance of an expert chemist, he was greatly prospered. But he died childless in 1878 leaving the whole of his estate valued at £460,549 to the sons of his youngest brother James.

Now James Ewing had been cast in a different

[1] See *Burke's Peerage*, upon which this is based.

THE BROTHERS

After the death of George. Archibald is standing on the reader's right

To face page 11

mould from his brothers, and instead of going into business, he ran away to sea when still a boy. And at sea he spent the greater part of his life. In 1852 he married Helen Robertson, a descendant of the Douglas family, and, as was not unnatural for a seafaring man, made his home in Liverpool. Here six sons were born to him, a seventh being born subsequently at Hampstead, London, by a second wife, and after he had retired from the sea.

Archibald Orr Ewing, the fourth of these seven sons, was born in Liverpool on August 1, 1857. He was educated first in Liverpool and, after the family had removed to Hampstead, at the North London Collegiate School. Most of his boyhood memories were connected with that old home at Hampstead. The house itself—then known as Haydon House—has changed its name, but in later life he loved to point it out with other of his old haunts to one of his daughters. And it may well be imagined that seven boys, sons of the captain of a sailing-ship, were not without their youthful escapades. Indeed one of them, George, was killed in one of their mad frolics when essaying to jump as others had done, from a balcony on to the front-door steps. Hugh and James upon another occasion, at Dunoon, were barely saved from death by drowning.

There was unhappily not much to help young Archibald spiritually during youth. His father, who had led the roving life of the sea, made little or no profession of religion, and his own mother, a godly woman, had died when he was only three. But he

always believed that he owed much to her prayers, and while at Hampstead he sought confirmation in the Church of England as he had been baptized in the same Church when a babe. One of his Sunday customs was to walk with his father, and one or other of his brothers, from Hampstead to Portman Square to see his Uncle William.

Cut out more for a man of action than for a man of letters, he passed straight from school into a commercial career. To this end he left London to enter his Uncle John's business, which had its offices in Glasgow, and its works in the Vale of Leven. But one of the first things his uncle did was to send him to Switzerland, that he might learn French and see more of the world. So we can picture him at the age of seventeen living among the Swiss mountains, with Lausanne for his home. That he profited by this experience is shown by the fact that his diaries for the four years 1877 to 1880 inclusive, are for the greater part written in French. And it may here be mentioned that, with few exceptions, his diaries were regularly kept from January 1877, before he was twenty, up to the close of life.

In the good providence of God, some time before he left for Switzerland, he had been led to accept Christ as his personal Saviour. This came to pass through the helpful influence of his elder brother John, who was a fearless witness for Christ. In earlier days this brother had been mainly concerned with worldly pursuits. But with his conversion his outlook was entirely changed. He was now

as zealous for Christ as he had formerly been for the things of this life. But when he became so determined as to stand at street corners in Glasgow and preach in the open air, his uncle, who was a staid Presbyterian, compelled him to leave his business. But John had his reward, and part of this was to be the means of leading his brother Archibald to make the great decision. This was brought about by the elder brother saying to the younger, as they were standing in a window of the Hampstead home, "The Lord hath laid upon Him the iniquity of us all," and following up that quotation by the straight question, "Do you, Baldie, know your sins laid upon Him?"

It is true that young Archibald did not at that time make a very definite stand for his Master, but a friendship was then formed between the two brothers which lasted till death. And Archibald and John became brothers indeed, and when the former, after long years in China, desired a family centre at home he bought a house at Weston-super-Mare, rather than in Scotland, that he might, as he said, "anchor by JOE".

After a year in Switzerland he returned to Glasgow, and, making his home in Alexandria, threw himself with all his characteristic energy and thoroughness into business and life generally. The diaries of the years that follow, mostly in French as already stated, are full of the exuberant interests of youth. While his regular attendance at business shows the steady purpose which possessed him, the

superabundant energies of early manhood found scope in a multitude of activities. There is frequent mention of drill and military training, for he had joined the Dumbartonshire Regiment of Volunteers, and his battalion took part in the Review of Scottish Volunteers in Edinburgh held by Queen Victoria. There are also many references to cricket, to fishing, shooting, music lessons, lessons in German, amateur theatricals, skating, sometimes on Loch Lomond; while dancing, concerts, and theatres find fairly frequent comment. Matters of public interest are also noted down, such as the resignation of Lord Derby, the opening of the Tay Bridge, the return of Beaconsfield from the Congress of Berlin, the failure of the City of Glasgow Bank, and the distress which followed. He notes that his uncle, Sir Archibald, gave a large sum to help relieve the sufferers. The acting of Irving, and the commencement of the Afghan war, appear side by side in the same entry, while a few days earlier he mentions his attendance at the birthday dinner of the Lord Mayor of London, which he much enjoyed. Life to him was full of pleasures and healthy relaxations, but business duties none the less seriously engaged him.

A few months after his twentieth birthday, his Uncle John expressed a wish that he should spend a year at the works, so as to become fully acquainted with all the details of the dyeing processes. To this proposal he responded with alacrity, for he put his whole soul into everything he undertook. This meant rising at 5 A.M. every morning, and, that

SCHOOLBOY AND VOLUNTEER

To face page 14

he might not over-sleep, the watchman was instructed to pull a string which he attached at night to one of his toes. In this connection it may be stated that he was a total abstainer, so that early rising was, probably, less difficult than it otherwise might have been.

In January 1878, six months before he was twenty-one, the diary records the prospects of a partnership in the business, for his Uncle John proposed in two years' time to make him a partner with a capital of £50,000. His brother Hugh, in four years' time, was to be made another partner, with a similar sum, for Hugh had been brought into the business in place of John who persisted in his street preaching. But six weeks later, news of the serious illness of this uncle, who was at Cannes, came through Mr. Campbell White (later Lord Overtoun) whose wife was also in the Riviera. This illness was brief, and on April 15, 1878, his Uncle John died. Ten days later he learned, from the trustees, that practically the whole of his uncle's fortune, a fortune of nearly half a million sterling, had been left to him and his brothers.

Of the legal perplexities and protracted and exasperating conflict which followed we have already briefly written in the opening chapter. After nearly six years of wearisome litigation, ending in the deadlock caused by the rival judgments of the English and Scottish Courts, the case was finally settled by the House of Lords on July 24, 1885, in favour of the administration of the estate in Scot-

land, more than seven years after the death of the testator.

Before this time, as we shall see, Archibald Orr Ewing had learned that the best Court of Appeal was the Throne on High, and as he went up to London to appear before the House of Lords his heart was established by the Word of the Lord given to Ahaz, when Syria and Israel made war upon Jerusalem: "Take heed and be quiet; fear not, neither let thy heart be faint because of . . . the fierce anger of Rezin and Syria, and of the son of Remaliah. . . . It shall not stand, neither shall it come to pass." And his assurance was not put to shame, for the final judgment was, as mentioned, in favour of the Scottish Court of Session.[1]

The ball of the world was at his feet. He had health and wealth, and every prospect of yet fairer and brighter things. What more could he desire than to make the glory of the world his goal? As a partner in a prosperous business, moving amidst good society, blessed with abundant energy and the love of life, anything seemed possible. His home was at Alexandria amid some of Scotland's fairest scenes, and the business was growing amazingly; he had only to yield to the tide of good fortune which had embraced him, and he would be carried into positions of pleasure, of favour, and of power. His Uncle Archibald had built Ballikinrain Castle in Scotland, and had acquired Norris Castle at Cowes, the

[1] For the legal significance of this decision see Dicey's *Conflict of Laws*, Fourth Edition, page 921.

latter as his yachting centre, and the *Encyclopædia of Sport* reveals the family interest in this expensive pleasure. Why should not he build his castles too, and make a good thing of this life? This is no idle fancy. He was just in the heyday of youth, a time to see visions and to dream dreams. Life had been kind, and fortune had been fair. He had only to follow this world's auspicious star.

THINGS ETERNAL

Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord.

The Apostle Paul

Thou, O Lord, hast made us for Thyself, and our heart is restless till it find rest in Thee.

Augustine

We know that we were made for God; we know that we have been separated from God; we know that we cannot acquiesce in the desolation of that divorce.

Westcott

Thou, O Christ, art all I want;
More than all in Thee I find.

Wesley

THINGS ETERNAL

In following the fortunes of the famous lawsuit, and in suggesting the attractions and allurements of the world, we have left unmentioned many experiences of abiding interest. In 1878, when twenty-one years of age, young Archibald entered with the keenest zest into the enjoyments of an extensive Continental trip, and two years later into a tour of the world, a tour which lasted for nearly ten months. Three well-filled note-books, in addition to his diary, bear witness to the enthusiastic intelligence with which he faced the revelations of the wider world thus gained. There is some temptation to stop and quote a few of his observations on men and things, but we must not exchange our mental aeroplane for the measured pace of the pedestrian, or we shall never circle the globe.

There are references to the historic cities of India, to cloudless glimpses of Everest and Kanchunjunga, to the glittering glories of Burma, to the ancient cities of China and the modern developments of Hong Kong, to the fascinations of artistic Japan, to the impressive panorama of the Rocky Mountains of Canada, and last, but not least, to the all-absorbing and unforgettable sights in New York City and

in other parts of the United States. Such a journey, while undertaken in the interests of business, and for the study of markets abroad, must have been a thrilling experience for a young man of twenty-three.

We are particularly attracted to his comments on Canton, on Swatow, Amoy, and Shanghai, and we wonder, especially when we watch him enter a mission hospital in Amoy and remain a somewhat squeamish spectator of a surgical operation, whether he had any premonitions of the service which awaited him. That this brief vision of China's great and urgent need did play its part, when the call did come, we know. But there is nothing in his diary or in his journal to indicate any deep exercise of soul.

As we peruse these note-books, what most interests us are certain revelations of the man himself, for the man is more than places. In the main the observations are such as any healthy and intelligent youth might make. There is nothing foolish or frivolous; all is honourable and of good report. He is seen as an early riser, a good walker—many a long walk being taken before breakfast—entirely free from morbid curiosity, repelled by what was base and cruel, glad to escape from the sight of a Chinese prison and of a too well-used execution ground. He is seen as a good correspondent, as one who welcomes with avidity letters from home; he is at times a leader in games and sport on board, then absorbed in a good novel, such as Lytton's *Rienzi*, also quite ready to join in a sweepstake or billiards,

and not averse from an occasional bet. Yet he is a regular attendant at worship and a judge of sermons; comments such as the following being not uncommon:—"A good sermon, but scarcely Gospel truth;" "The minister who was to have officiated kept us waiting three quarters of an hour, and then was found coolly sitting on deck!" "We had service at 10.30 from a Dr. Talmage [this was while crossing the Pacific]. It was not brilliant, although he gave a Gospel discourse."

Or again: Hong Kong was left at 6 A.M. on Sunday morning. The observation was: "No service on board." The following Sunday was spent at Amoy, where he records: "Easter Sunday; we went to church, and for this reason I did not go on by the steamer this morning. Heard a most enjoyable sermon from the curate . . . the nicest Sunday for some time."

The next Sunday he arrived at Shanghai, and the diary reads: "Arrived in Shanghai. Farrar was waiting for me, and took me home with him to breakfast. Found out Aunt and Miss Morrison; both well. Uncle was with the volunteers at Woosung. Put up at the Central Hotel—comfortable enough. Went to church in the evening; very nice sermon." The following Sunday, May 1, he writes: "Went round to Uncle's about ten, and thence to church, where I heard an excellent sermon. After lunch we had a long walk through the native town as far as the Roman Catholic Cathedral. Dined with Jardines after service."

Such brief quotations tell their own story, and help us to picture what manner of man he was when he reached home towards the close of the summer of 1881.

Unfortunately at this stage we come upon a blank in the diaries. Were they written and lost, or was the habit discontinued for a time? That must remain uncertain. For five years they had been regularly kept, and later the sequence runs on for nearly forty years with only one volume missing.

The last entry for 1881 is on Saturday, October 1, and reads: "Bob Aitken and I went to shoot at 11 A.M. A lovely day, but we did not hold very straight," etc. etc. Apart from a few blank days in September, the diaries had been kept from 1877 with almost unvarying regularity. Now comes the gap, and the next entry is January 1, 1886, which reads: "We began by continuing in prayer up to 4 A.M. A most enjoyable and solemn time."

It is as clear as noon-day that we are in a different atmosphere. The following brief extracts from the entries of the first four days tell their own tale. New Year's Day. "Spoke in church at noon: Conference in Hall at 3 P.M. Mizpah Band during evening." On Saturday the 2nd we read: "12 to 1.30 William Sloan conducted meeting and spoke. 3 to 5.30 Walter [Sloan] brought the Grove Street workers who gave testimony. 6.30 R. B. Stewart and soldiers. A very precious season both of enjoyment and profit; many Christians have got blessing." On Sunday, January 3, the remark is made:

"A packed meeting at night; many turned away, but some decisions for Christ." On Monday we read: "Conference Hall; a grand time; stayed with Sloans. The meeting was good."

It is the same man, same handwriting, but it is another spirit. We much wish the records of those four intervening years were not missing, but the story can be told, if not in his own words, yet from the recollections of some who were his companions in those days.

It must be remembered that one important element of those years was the weary dragging on of the family lawsuit. That was the world's side. But we now turn from Things temporal to Things eternal.

It was in the spring of 1874 that Messrs. Moody and Sankey held their first great Mission in Glasgow, when the Crystal Palace, as it was then called, was packed night after night with vast audiences of some five thousand persons. Scores of enquirers came out at each meeting. How deeply the city was moved was manifest at the last meeting, a gathering for converts only, when some three thousand five hundred persons were present. There is no evidence that young Archibald Orr Ewing came under the direct influence of this Mission. Indeed, it was about this time, in Hampstead, that he was brought to the Lord through his brother's instrumentality, as already mentioned. But it was otherwise when the great Evangelists visited Glasgow again in 1882.

On this occasion young Orr Ewing had but

recently returned from his world-wide tour, with all the impressions of that experience upon him. Then came Mr. Moody's second Mission to Glasgow. It was January 1882, and the great St. Andrew's Hall was crammed to its utmost capacity long before the hour fixed for the welcome of the much looked-for visitors. Those who were present throughout that great campaign of five months in Glasgow say that it was utterly impossible to reproduce in words the impressions of those days: the intense, earnest listening manifest on the faces of the people, the readiness of men and women to hear the Gospel, and the solemn, overpowering sense of responsibility. All stiff conventions were broken down, and the Gospel became the common talk of the masses.

"A casual talk at a table d'hôte comes to be about these meetings," wrote one who was present. "Chamber-maids in hotels are so ready to speak of it, and so eager to tell you the way to any prayer-meeting: and the speedy intimacies among the Lord's own people are altogether so unlike the usual reticence in Scotland.

"Yesterday, as we stopped at a station, the hymn, 'There is a fountain filled with blood,' was just being finished."

Such was the atmosphere into which Archibald Orr Ewing entered at this time. In the Far East he had seen a vision of a needy world, now he was to receive a new and lasting vision of the Lord Christ which was to change his life.

Writing of this revival Sir Robertson Nicoll said: "A crisis was sure to come, and it might very well have been a crisis which would have broken the church in pieces. That it did not do so was largely due to the influence of the one man—the American Evangelist, Mr. Moody."

It certainly brought a crisis into the life of Archibald Orr Ewing. Things temporal faded before Things eternal. The new vision of Christ changed all. Old things passed away, and all things were made new. The need in his own soul, and the need of the great Far East, found their fulness in Christ. Like his greater predecessor, he began to count all things but loss for the excellency of Christ Jesus. Even the reproach of Christ he recognized as greater riches than the treasures of Egypt.

And blessed himself, he began to seek the blessing of others, for "I will bless thee, and make thee a blessing," is ever the divine order. He therefore invited Mr. Moody to visit the Vale of Leven where the Orr Ewing works were situated, in order that his employees might partake of the same enrichment. All of which inevitably reacted upon himself, for, "he that watereth shall be watered also himself," has long been proved to be psychologically a sound proverb.

And after the great Mission was over he continued the good work thus begun among his employees, building a hall for this very purpose, and inviting special speakers to address the meetings. It was for this object he invited Mr. John

McCarthy of the China Inland Mission,[1] who while he came to speak to the people spoke to the heart of the man who invited him. The call of God to China went home to Orr Ewing's soul, and the flame of other men's sacrifice fired his own devotion. And with the dedication of himself came also the dedication of his wealth. Riches were a solemn trust. Henceforth he must be a steward of the manifold grace of God.

That this was not easy, nor without a struggle, we may be very sure. From Christ's own words we know of the rich man's peril, and of the fierce and mighty challenge made by mammon to Christ's supremacy. And if it be hard for a rich man to enter into the Kingdom, then Archibald Orr Ewing did not gain the victory without a crisis and a struggle. But over against the almost strangle-hold of wealth is the joyous word: "The Lord loveth a cheerful giver". This was indeed something to covet and attain, even the love of the great Giver Himself.

How some of his family regarded his beginnings of the bounteous life is proved by a statement made by one of his brothers upon the occasion of his giving away £100: "I'll never help you again with your money affairs," was the vexed comment. But it was not long ere he began to taste that it was

[1] "Mr. McCarthy, who in the hand of God was the means of bringing the need and claims of China before me, returned from Yangchow two days since, and we rejoiced to see each other," was what he wrote in his Journal a few days after landing in China.

more blessed to give than to receive. Therefore, such "help" could be, and must be, dispensed with.

It is of interest at this point to note that on the first Sunday in the old country, after his tour of the world, the following entry is found in his diary:

"We drove over to Cardross from Auchendennan, and Aunt was surprised to see me. I enjoyed the service so much, and Mr. Maxwell has improved wonderfully. He said and explained how that if we were faithful in small matters we should find it easy to be so in those of more weight."

The foundations of character in this faithful and wise steward were evidently being laid. Slowly and by accumulative influences he was being led on to another crisis. Certain friendships strengthened his hands and his resolution at this time. During Mr. Moody's Mission he had been brought into fellowship with Mr. Walter Sloan, a fellowship that was to last through life. And Mr. William Sloan was also a great help to him, and the young people of that home, having failed to catch his name correctly, called him "Mr. Ruin". Another friend was Mr. Campbell White, the future Lord Overtoun. Nor must Mr. R. B. Stewart be forgotten. If a man's true environment be not what surrounds him, but that to which he becomes attached; not what is within his reach, but what he grasps; then Archibald Orr Ewing was beginning to find that spiritual environment which was to help him grow.

Slowly but surely the call of God to the mission field became more and more insistent. At first he could not speak of this to others, but at length a covenant with God was sealed and signed in the quiet of his own room.

We are happily able at this point to be very definite, and to give the story in his own words, with a facsimile not only of this covenant, but also of part of a letter which refers to it. His eldest child, born some years after he had entered upon his life's work in China, was born on April 6. This was the anniversary of the very day upon which he had definitely dedicated himself to God for the mission field. Writing to this daughter on her birthday, many years later, he penned this intimate and interesting reminiscence.

"I can not help thinking, it will greatly interest you to know, that on 6th April 1884, I rose from my bed, and went down to my dining room in Alexandria, and solemnly promised the Lord to go to China, when He opened the way, and made certain matters plain.

"I shewed this piece of paper to your darling children when they were in our home, though possibly they may not have remembered. It has, however, come with fresh power to me; that the gracious Lord should have given me my first little one, on the very day, in which I had heard His call, and had responded through this act in writing."

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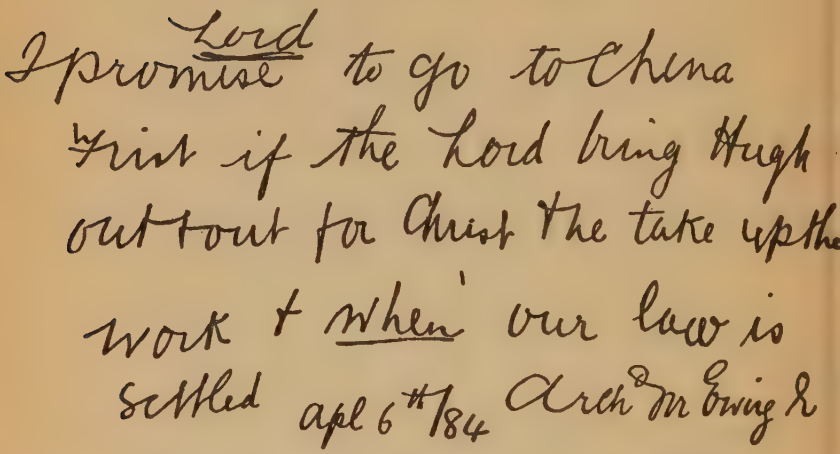
This covenant, happily preserved, and now in possession of the daughter to whom he wrote, is here reproduced in facsimile.


I promise the Lord to go to China
first if the Lord bring Hugh
out strong for Christ & take up the
work & when our law is
settled apl 6th 84 Archd Orr Ewing &

That this little slip of paper, so roughly written should have been preserved all these years is one proof of what store the writer put upon it. Our vows may be falteringly expressed and imperfectly inscribed, but it is the spirit in which they are kept that matters. How Archibald Orr Ewing fulfilled his pledge the remaining pages of this little book will, in part at least, reveal.

A LIVING GOSPEL

If we have considered some of the temptations of the first Christians; if we know a little of the terrible environment of evil by which they were encircled; we must not, as we often do, forget how they conquered the world. It was not by any despairing withdrawal from city and market; not by any proud isolation in selfish security; nor by any impatient violence; but by the winning influence of a gracious faith, they mastered the family, the school, the empire.

They were a living Gospel, *a message of God's good-will to those with whom they toiled and suffered. Pure among the self-indulgent, loving among the factious, tender among the ruthless, meek among the vainglorious, firm in faith amid the shaking of nations, joyous in hope amid the sorrows of a corrupt society, they revealed to men their true destiny, and showed that it could be attained.*

BISHOP B. F. WESTCOTT

A LIVING GOSPEL

To a man in Archibald Orr Ewing's position life in his native sphere offered such scope for service, such promise of power, such bright and lawful attractions, that the call of God to forsake all for the obscurity and hardships of the Mission field must needs be strong and clear. As the traveller crosses the Rocky Mountains in Canada, the Great Divide, marking the spot where the waters part, some for the Atlantic, and some for the Pacific, is indicated by a sign which those who run can read. But without that sign the significance of that spot would not be obvious to many. No abrupt change of gradient appears. And so in life, there are some developments and even crises so gradual as not to be manifest or self-evident at once. But with others, conversion and a call are as distinctive and outstanding as they were to Paul and Isaiah. And the Covenant which Archibald Orr Ewing made that night when he rose from his bed was of that latter order. In spirit, like Levi, he then forsook all, rose up, and followed his Master. We say "in spirit", for the lawsuit on which so much depended was still *sub judice*, and was not decided for another fifteen months.

It is interesting to note that this covenant was made in the same year as that in which the well-known Cambridge Seven offered for China. And incidentally this fact reveals the relative position of business and sport in the mind of the multitude. The going forth of the captain of the Cambridge Eleven, and the stroke of the Cambridge Eight, with other well-known men, stirred the whole land. But in Mr. Orr Ewing's case, apart from the business world of Glasgow, the fact did not provoke much attention. But after all, as the great explorer Captain Scott said: "It's the work that counts, not the applause that follows."

This decision to go to China was strengthened later, in 1885, at Keswick, in fellowship with his warm and life-long friend, Walter B. Sloan. And it is interesting to recall that what was probably the first missionary prayer meeting held in connection with that Convention took place in his own rooms there. For the sake of some readers it may be mentioned that there was at one time strong opposition to the introduction of the missionary question into the Keswick atmosphere. But from this time on the call to China began to take the first place in Orr Ewing's life, and a deep personal joy possessed his soul as he faced the prospect of leaving all to follow Christ.

In January 1886 he definitely retired from business, and his diary reports several visits to Pyrland Road, the Headquarters of the China Inland Mission, there to arrange about his departure. But

there were still some legal difficulties in his way, for the diary under date of January 20, 1886, has this entry: "J. O. E. [his brother John] arrived at noon; we went down to Court just to hear beginning of case; evidently going against us." But how he felt about these things is revealed by a letter dated February 18, 1886, addressed to Mr. J. W. Stevenson.

"Only this last ten days has the Lord been laying on my heart the necessity of going forward even though all things do not seem as clear as one could wish. By His grace I am stepping out into the deep, and am doing all that is necessary in order to get off this Spring."

In the same letter he proceeds to tell of a recent visit to Edinburgh, when he dined with Professor Simpson, and addressed some two hundred students at a missionary conversazione. His subject then was the constraining love of Christ, and the duty of living no longer to self, but unto Him who for our sakes died. And it is interesting to note that Henry Drummond also took part and spoke on the guidance of God.

The letter then proceeds to tell of a visit to Quarrier's Orphan Homes at Bridge of Weir, and it may be recorded here that he had already begun his generous giving by providing these Homes with a Church, as well as with a house for a family. Concerning this visit he wrote:

"I did get a stimulus and a rebuke about my weak faith, and I did see more and more the necessity of

resting absolutely on God's Word. The Lord does and will provide. Oh, to go forward without doubt! "

He then speaks of going with Mr. Walter Sloan to a meeting at Houston, where a number of persons professed conversion,[1] and then continues:

" Since I left business in the beginning of January I have had a great deal of work on hand. . . . There is lots of work to be done here, and as far as employment of one's time is concerned nothing is more sure than that ample opportunity is to be had, but the Lord's call is first, and I feel obedience is imperative. But it is by no means a driving forth I have experienced, but a most loving constraint drawing out the soul to the perishing millions who have never heard, in such a way, that one could not remain even though this were otherwise."

This long and interesting letter reveals the man. We feel the tone which marked his life, loving constraint, the soul drawn out, devotion rather than coercion. Imperative, yes; but imperious love. Bishop Westcott has defined life as, "an inexorable order capable of being transfigured by love". And with Archibald Orr Ewing it was love that transfigured duty. He was no weakling, no sentimentalist, but with him the law was wedded to grace and truth. The Will of God will be fulfilled. Yes. "But oh the difference for each one of us, if we behold it, if we enter into it, if, in our poor measure,

[1] One lad led to Christ that night was John Harper, who became the Pastor of Walworth Road Baptist Church. He was the means of leading many to the Saviour before he was drowned in the *Titanic*.

we make it our own, if we offer ourselves without reserve for its service." It was this he did.

In April 1886, just two years from the day when he signed the covenant, he set sail for China. At his farewell in Exeter Hall, as the diary reveals, he spoke on, "The Claims of Christ; 1. Upon the Unconverted; 2. Upon Myself for the Mission Field." Shanghai was reached on Sunday, June 6, and here he was welcomed by Mr. Baller, who, the very next day, began to initiate him into the mysteries of the Chinese language.

In the spring of this year Mr. Hudson Taylor had been paying his second visit to the Kwangsin River —a region with which Mr. Orr Ewing was to become closely familiar—and he only returned to Shanghai a week after the latter's arrival. In view of all that came out of that meeting, the brief and almost cryptic entry in Orr Ewing's diary must be quoted.

"*Monday, June* 14.—Had our Chinese lesson and while working at it Mr. Hudson Taylor came, also Herbert Taylor and Cooper (Anhwei). Had a long talk with Mr. Taylor. The question of the property came up, and it was agreed to secure it in Hongkew."

This entry is typical of many in his diaries. The jottings frequently are so concise—just notes for his own reference—that without other knowledge their significance would evade the reader. For the present we shall let that entry stand without further comment; but only to return to it later.

Mr. Orr Ewing's arrival in China "chanced" to coincide—"Almighty God that chance did guide"

—with an important visit Mr. Hudson Taylor was about to pay to the province of Shansi, and it was decided that he should join the party. So the day following the meeting mentioned, he donned his Chinese dress, and on the morrow set out upon that memorable journey during which Mr. Hsi was set apart as Pastor, and when other developments were inaugurated which have been recorded in the pages of *Days of Blessing in Shansi.*

This journey north, from Shanghai to the famous Shansi capital, in company with Mr. Hudson Taylor, was an experience never to be forgotten. His admiration for his leader, as his Journal shows, was of a worshipful nature. And the days of conference at the capital, where a goodly number of workers assembled, were to him rich in spiritual profit. If he had had any lingering reserve about joining the Mission it was all swept away then.

When Mr. Orr Ewing had sailed for China in association with the China Inland Mission, he had not actually joined it as a member. And in this he was not the only self-supporting worker who had gone out in association with the Mission to join it officially afterwards in the field. On this important subject the diary only bears this brief jotting: "Joined the Mission, Saturday, July 17, 1886." But happily his Journal lets us feel the stirrings of his heart and mind on this matter. In the beautiful Hebrew phrase, God spoke comfortably to him, *i.e.* spoke to his heart.

The days of conference in Taiyuan had been to

him days of blessing indeed. The following, for instance, are some of the entries found in his diary during this brief fortnight.

"*July* 4—Mr. Taylor gave us a remarkable word on Hebrews i. 2. *July* 5—Mr. Taylor gave us a splendid word when we had prayer. *July* 6—Went down before 7 A.M. for a time with Mr. Taylor. It was most enjoyable. Spent a long time with dear Hoste talking of consecration. *July* 8—Mr. Taylor gave a most searching word to-night. Thank God! *Sunday, July* 11—Was asked to speak at evening service. The Lord opened up the message: had refreshment in preparation. *July* 13—We had a precious time. Subject: Sufficiency in Christ. I got great blessing over John xiii. Before the evening meeting the Lord seemed to say I ought to stay here. Way opened for talk with Mr. Taylor. I got confirmation in Psalm xxv. 12: 'What man is he that feareth the Lord? Him shall He instruct in the way that He shall choose.'"

There is much more of a like nature. It is quite evident that all barriers were being broken down, if there were any, and that he was being knit in heart and spirit to the Mission and its fellowship. The names of Hoste, Stanley Smith, Studd, Cassels, Beauchamp, Edwards, and others occur with fair frequency in the diary, and generally with some remark which reveals his mind. But when we come to his Journal, written for his brothers at home, we receive a fuller revelation. Concerning the Mission itself he wrote:

"Its attraction to myself was and is that it is nearest the lines of Scripture of any work I am acquainted with."

During the earlier days of the conference he had quite hoped to proceed south with the other members of the party later, but as the time progressed he felt his duty lay where he was, for the present at any rate. And as the subsequent conferences were to be in Chinese for the Chinese Church, his ignorance of the language in part settled the question. The impending separation may have had something to do with his immediate decision, but overflowing blessing was the real cause. On this point the Journal must tell its own tale.

"I little knew what would come to pass before night, but one subject had been specially a matter of prayer with me; as to whether I ought or ought not to join the Mission before parting with Mr. Taylor. The morning subject, 'Christ our all-sufficient Saviour for Service,' was very well brought out by Mr. Taylor. Ere the meeting began my soul was filled to overflowing, through the first part of John xiii.—the picture of the Saviour serving."

The Journal then proceeds to tell in detail why he was led to offer to remain in Taiyuan rather than go south.

"In silent prayer I yielded up my own desires by grace at once, and the Lord brought home to me the desire for me to join the Mission. So I sought further guidance, but could not help being filled with joy after yielding to Him. If I was to say anything of this to Mr. Taylor I felt I must see him privately. So I lifted up my heart to the Lord to give me an opportunity, if it were His will I should speak. This was usually im-

possible, as so many desired a word or two. Yet if it were the Lord's will the improbable would be!"

And the improbable did happen, as he relates somewhat fully to his brothers.

"He [Mr. Taylor, the Journal continues] had been much in prayer about the work in Taiyuan, but did not know whom to ask to stay, and he had never once thought of me. Failing to get light, the Lord had seemed to say to him: 'I will cause one to offer,' and he had been expecting this all day. His eyes filled with tears as he said to me: 'Is it not good to trust the Lord?' and you may be sure my heart was overflowing and my eyes too with all this blessed leading. Oh! yes, it is good to trust the Lord; He faileth never."

And so on the following Saturday he officially joined the Mission. And when the friends went south he bade them farewell, and settled down to the study of Chinese. Like others he found he had a stiff task. "I find the language *unco dreich*,"[1] he wrote, "and I am making snail's pace progress."

For the greater part of the next four years Shansi was to be his sphere. Nothing more than an outline picture of these years can be attempted in this brief sketch. For the major portion of the first two years Taiyuan was to be his centre, though he travelled much. But he longed to get away south, away from the small foreign community of the capital, that he might live right among the people, both for the sake of the language and the work. He soon got into touch with Pastor Hsi, and a warm and lasting

[1] Anglice: very dry, or wearisome.

friendship was established, a friendship profitable to both. In the opening of several centres he gave the Chinese Pastor some financial help, but so far as his own manner of life was concerned he conformed as much as possible to the simple ways of his Chinese brethren, that he might be all things to all men. He was also delighted to have the fellowship of such men as D. E. Hoste and Stanley Smith, who were stationed in the heart of Pastor Hsi's district. They too were living the simple life.

"I do thoroughly believe", he wrote in his Journal, "that to be a really useful and faithful steward, it will not be by having a comfortable, large house in the least crowded part of the city. One must deny oneself, and go down into the main streets, and live where the people are, and where they will come. I know it will be hard, but He says: 'My grace is sufficient.' "

And so he sought that his life should be a living Gospel, "pure among the self-indulgent, loving among the factious, tender among the ruthless, meek among the vainglorious". And it was done joyously, and as a privilege.

"I have been led to do this for the sake of the Chinese," he wrote. "Oh! the grace of God which enables me to do this. I can't tell you how good God is to me. I feel utterly crushed at the thought of His wondrous love. Oh! to be all, wholly, and utterly for Him."

There is a fine and high enthusiasm running through all the letters of this period, with not a few references to large financial help to various efforts. These will be mentioned in a separate chapter, but

here it may suffice to quote one remark on this point. After sending a cheque for a specific purpose he added:

"The Lord has been dealing with me about *not* letting people know how He uses His money through me. May I ask you not to tell anyone, unless it is really necessary."

The reader will note the wording. It is not "how I use my money", but "how the Lord uses His money through me".

It was in Shansi that the first thought of asking God for one hundred workers in one year came to Mr. Stevenson. Into this adventure of faith Mr. Orr Ewing threw himself with characteristic enthusiasm.

"I can't help laughing when I think of all the goodness of the Lord to us both", he wrote Mr. Stevenson early in January 1887. "I imagined we were in the Western Court having another time of praise. Hallelujah! We had a day of prayer and fasting at the end of the year, and although I did not mention the matter to you when here, I have been led of the Lord, ever since reaching China, and even before, to wait on Him for twenty-four hours with prayer and fasting, especially when anything needs to be made plain. I am sure it [the Hundred] is of God. And now we shall see the Hundred workers. I have written home, as also to dear Mr. Taylor telling him the Lord is leading me to pay for nearly forty of them coming out. Hallelujah! It is a grand privilege. The floods are coming, I am sure."

Another letter a few days later is in the same strain.

"I do rejoice over the Hundred workers. I am sure the Lord is going to give us our hearts' desire and rejoice in my privilege, as per my last letter, more and more as the days go by. God's measure is not like ours. It is full measure, pressed down, shaken together and running over. I have been somewhat selfish in my plea. I am asking that Glasgow may get a large share in this number, and that the Vale of Leven have some."

Later in the same year he wrote again:

"The Lord has opened my way to get a shop on the street, and now I am writing from my little Palace! I am very happy in the new quarters, with everything Chinese. I am sure this is the right style of life for a single man. We do want to get down. If I have received one blessing more than another during these months, it is the desire to be more humble before God. This is the thing I have to learn."

In another letter the same note is struck:

"Oh! May our steps be more in the path the Lord Himself trod, is my cry."

The experiences of these early years were, as is often the case, of a searching and varied nature. Sometimes he is on the mountain top, sometimes in the Valley of Humiliation, sometimes arduously climbing the steep ascent of the Hill Difficult. The flame of sacrifice was burning brightly, but the stern, stubborn facts of life at times refused to glow. Letters and diary reveal both sides, by such entries as the following: "A blessed time. Prayer quite a new thing, a blessed reality." Then comes the other side: "A time of deep trial, but grace sufficient given."

Or another: "A week of desperate temptation, but praise the Lord for victory."

His prayer for 1887 is recorded as follows:

"1. For more knowledge of God, the Father, the Son, the Spirit.

"2. More love to God. More of the love of God shed abroad in my heart. More love to the brethren. More love for the perishing.

"3. More likeness to Christ. More holiness before men. More power with men and God. More to live for men. To Him be the Glory in all things always."

The letters of this period also reveal the same deep exercise of heart:

"Oh! He has been giving me a searching time of late, and I long to get lower and lower that I may be the more fit for His use. We need to get our blessing one way or another. Praise God for affliction! "

"Pray for me that I may be a mighty soul-winner; I can't do with anything else. The Lord only knows how keenly the trial has touched me."

"I can praise Him for deep trials such as I have seldom known, and yet the peace of God at the same time filling the heart. What an inexplicable Book the Bible is to an unconverted man. How can a man be sorrowful, yet always rejoicing? A complete contradiction."

"Oh! How can I praise God sufficiently for bringing me to China and giving me this glorious calling? I would that I might more continually praise Him. I feel if my mouth were more occupied with this I should have less time for profitless moments. I will bless the Lord at all times; His praise shall continually be in my mouth."

"My desire is to spend and be spent in His service, and as He leads me to pay out all the money He gives me for the advancement of His Kingdom."

We have refrained from making detailed reference to Mr. Orr Ewing's stewardship of money during this period, although he was, as one or two remarks will have revealed, making generous donations in a variety of directions. Something of his desire to be rich toward God will appear later. And ardent as he was spiritually, he was just as strenuous physically. He gladly endured hardness as a good soldier. Though giving away many thousands of pounds sterling at this time, he was scrupulously careful not to imperil the standards of the Chinese Christians by any show of wealth. He dined with them, taking the same fare, and allowing them to pay their own share. He tramped as the majority of them did, so as to encourage simplicity of life. Indeed he became famous as a great walker. Some thought he overtaxed his strength in this, and his tramps certainly did reveal his great physical energy. On the very day he records the signing of the contract for the building of the Shanghai premises, he remarks that he had walked from Pingyao, which was then his station, to Taiyuan, a distance of 190 *li*, well over sixty English miles, and the *li* on that stage are unusually long, and the road hard going through much loose sand. His comment simply is: "On arrival I was tired, but a wash down made things all right."

The day was a Friday, and he had purposed

walking back the next day so as to be at his station for Sunday! But he was persuaded to refrain. After his engagement to Miss Scott he promised not to exceed fifty English miles in one day. In this connection there is an extraordinary letter dated March 1888. It reads as follows:

"Dr. and Mrs. Edwards have been down with typhus. I had to leave my shop to nurse Dr. Edwards. The next to succumb was Terry, whom the Lord called Home. Following him came Mr. Bagnall, then Dr. Stewart, and last of all myself. I had been seedy for a week, and the night Dr. Stewart was pronounced sick Sowerby wanted to know my temperature. I laughed, but promised to take it. He sent twice to know, but I did not try how I stood until assisting Dr. Edwards at 4 A.M. I guessed that owing to a cold I might possibly stand at 100; but to my surprise it was 105. I then saw that I was in for it. Dear Mr. Turner nursed me splendidly, and our Baptist brethren have been most kind."

That was a heavy record of sickness. But one is amazed to read in a letter dated exactly a fortnight later from Hwailu, a week's journey away: "Wonderfully well. Walked 100 *li* a day on the way down." The letters do not give the exact date of the illness, but to walk thirty miles a day shortly after convalescence was a heavy tax on the heart and strength.

For the greater part of four years he continued to labour on as a single man, living a simple strenuous life, as much akin to Chinese standards as possible. He was giving himself, his substance, his all unreservedly, and the promise that good

measure and running over should be poured back into the giver's bosom was to be fulfilled. In September 1889 he wrote to Mr Stevenson at Shanghai:

"I write this additional line to tell you of my engagement to Miss Scott, and I feel sure you will rejoice with me in my joy. Could I give you details of the Lord's guidance during the last six months and more, I am satisfied you would agree with me, that this has truly been brought about of God. You may be sure I thank the Lord for His exceeding goodness to me."

Mary Scott was the eldest daughter of Mr. Robert Scott, one of the partners in the well-known firm, Messrs. Morgan and Scott, a warm and generous friend of the China Inland Mission, and later its Treasurer. It may now perhaps be told that some six years previous to the date of which we write, when the Seventy were going out to China, a donation of £3000 was received at the Mission's headquarters in London with the text: "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession", and then the following list:

Father	£1000
Mother	1000
Mary	200
Rosie	200
Bertie	200
Amy	200
Henry.	200
	£3000

About eighteen months later another substantial gift was sent to the Mission from the same donor with the same names. "A beautiful instance, this", wrote Mr. Hudson Taylor, "of a father who seeks that each member of his family should have treasure in heaven". The Mary whose name stands first among the children of the family was the Mary Scott to whom Mr. Orr Ewing had now become engaged, and her father was Mr. Robert Scott of the firm already mentioned. The bountiful soul of Archibald Orr Ewing was being united to the first-born of another bountiful family. There was something beautifully appropriate in such a union. He had sown bountifully, and the Lord was now dealing bountifully with him.

For three years Mary Scott had also been labouring in Shansi, in the little mountain city of Taning, in company with her bosom friend Alice Miles, now Mrs. Hudson Broomhall. They had sailed together in the spring of 1887 as members of The Hundred, having been drawn together in the deeper things of life in earlier years.

"There was something so simple, so upright, so utterly guileless in my new friend," writes Mrs. Hudson Broomhall of those dear distant days, "that I longed for the same characteristics. Walks in the country, talks by the wayside, visiting cottages with her, giving away tracts—her personal testimony, and above all, our talks about God's Word, all had their part in stirring up my heart to seek after the fuller life in Christ, which I knew she had."

And so they had sailed together, and had laboured together, in that little city among the hills, where Pastors Chang and Ch'ü were such pillars of strength, and in which city, in later years, three brave women were to lay down their lives during the Boxer madness.

"There were several outstanding qualities in my companion," continues her friend. "She was poetical and artistic. Her generosity knew no bounds. She was ever ready to help when possible. Her faith and love towards others were always the same. She stood upon the Word of God, and obeyed it literally. Yet, with this intensely spiritual nature there was also humour of no common kind, and days spent with her could never be dull."

It was fitting that the wedding, when it did take place on May 6, 1890, should be the first of many marriages to grace the spacious and commodious premises which Mr. Orr Ewing had given to the Mission for its headquarters in Shanghai. Of that beautiful compound, and of what it has meant to the C.I.M., we shall write later.

So far we have made no reference to Mr. Orr Ewing's Chinese name, but a wedding is an appropriate occasion to refer to changing names and titles! As the Chinese have no alphabet, it is not possible to write a foreign name upon a Chinese passport or a visiting card. The only way is to adopt one of the Chinese clan names, and the general custom is to choose for this purpose one which approximates, as closely as can be found, to the foreign

name. Mr. Baller to whom, in this case, the task fell, had selected the Chinese name which, in some parts of China, is pronounced *Yüin* as the nearest approach to Ewing that could be found. In the north, and other parts, this is pronounced *Yung*. Its meaning is "Glory", and as the recipient of this name had a beaming, radiant countenance it was not long before Mr. Orr Ewing, became known to the Christians of Shansi as Mr. Glory-face. And gladly would the Shansi Christians have welcomed Mr. and Mrs. Glory back to their province, but that was not to be.

In consequence of the death of his brother Hugh, who had been another member of the firm at home, Mr. Orr Ewing was obliged for family and legal reasons to leave with his wife for England. When they returned it was to another sphere. Shansi was to be visited once again, it is true, but that was under sad and grievous circumstances, after the Boxer persecutions, as will be recorded later. His chief ministry in the north was closed.

A WILLING SERVANT

For verily the Son of man came not to be ministered unto, but to minister.—Mark x. 45.

Who . . . emptied Himself, taking the form of a servant.—Phil. ii. 7.

Ourselves your servants for Jesus' sake.—2 Cor. iv. 5.

Though I be free from all men, yet have I made myself servant unto all.—1 Cor. ix. 19.

A WILLING SERVANT

When Mr. and Mrs. Orr Ewing, with their first-born child, Amy Helen, returned to China in the autumn of 1891 it was to face a new call and another sphere of service. Instead of the dry and dusty north, the more humid south of the Yangtse was to be their home. Instead of the freedom of the pioneer there was to be the loved bondage of serving others, and the tireless constancy demanded by the responsibilities of administration, for Mr. Hudson Taylor had asked Archibald Orr Ewing almost immediately after arrival to accept appointment as superintendent of the Mission's work in the province of Kiangsi.

This is not the place to supply any detailed description of the province they had left—that can be found in the *Life of Pastor Hsi*—or of the district to which they were appointed. But as the province of Kiangsi was to be Mr. Orr Ewing's home and sphere of service for the next twenty years, a few words are necessary to enable the reader to envisage the situation.

Northern Shansi borders on Mongolia; Southern Kiangsi is within two hundred miles flight of Hong Kong. While Mandarin, with broad modifications,

is, for the most part, the spoken language of both areas, wide differences distinguish the two Mission fields. Wheat, maize, millet, and oats characterize the north, while rice is the staple harvest in the south. Kiangsi, larger in area than Scotland and Ireland combined, is one of the best watered provinces of China. Its four great rivers link up all its chief walled cities and large towns with its capital. The Poyang Lake, into which these rivers flow, is in summer about one hundred miles in length. Some of the finest tea in the world is grown in this province, and one of the world's largest porcelain industries is centred there.

This densely populated province, of more than twenty-six million souls, was a vast and needy field. The China Inland Mission had commenced its labours there in 1869, and before the close of 1872 more than one hundred towns and cities had been visited. But though four or five stations were opened in the 'seventies, it was not until the 'eighties that the more organized attempt to evangelize the province from settled stations was made. In 1880 Mr. Hudson Taylor had travelled down the Kwangsin river, but from lack of workers little could then be done. Six years later, in the spring of 1886, he visited this now well-known district again, but this time with a party of five Scottish ladies, and henceforth the cities on this river were set apart as an area for a new departure in women's work. No men missionaries were to be appointed for residence in these stations, but women were to be in

charge, in fellowship with Chinese pastors and leaders. This special sphere had for five years been superintended by Mr. John McCarthy when Mr. Orr Ewing returned to China in 1891.

Work on the Kan river had commenced in 1888, and had been carried on amid many difficulties. Here the workers at first were men. In 1889 six men were set apart for itinerating in this practically untouched field. When Mr. Orr Ewing entered upon his duties as superintendent, the work of the Mission was, apart from some centres bordering on the Lake, limited to these two great river basins. Subsequently the basin of the River Fu, in the south-east, was set apart for workers connected with the German-China Alliance Mission, an associate body; but that belongs to a later stage of our story. When Mr. Orr Ewing took over these new duties, the Mission had approximately twelve stations, some forty missionaries, and about two hundred and fifty communicants. As will have been seen much of the work was in its early stages. But the demands upon a superintendent were exacting.

In area alone the province was little smaller than England and Scotland combined. As we shall see, the task of visiting workers scattered over so large a region, where there were no easy facilities for travelling, entailed long absences from home, much physical fatigue, and a willingness to endure constant hardness. For twenty years this demand was met in no grudging spirit. Year in and year out he lived the life of a pilgrim.

But physical hardship was not the only trial of such a post. Human nature being what it is, no man enters into wide responsibilities without incurring trials of the heart and spirit. These come in part from the responsibilities themselves, and in part from the human element, its limitations and perversities. "Souls are not dittos". And we differ not because we are not Christians, but because we are human. Bishop Handley Moule when preaching at the consecration of a fellow-bishop, used the following words, and they may apply, *mutatis mutandis*, to a missionary overseer:

"The bishop as truly as the apostle is called to suffer genuine pain for Christ amid the difficulties of life. He is called to a formidable, often a pitiless, publicity; and *that* is pain. He is called to that severe experience long ago denoted as the lot of those who are lifted up to any sort of large responsibility, *bene facere et male audire*, to do good, and to be called hard names for doing it; and *that* is pain. He is called to try to do daily a work which can never possibly be quite done; correspondence immense and harassing always on hand; a frequent summons to the anxious, sometimes the heart-breaking, work of judging men, and judging between men; and *that* is pain. . . . He is called to be, in Christ, and for Christ, and in the sense of His service, 'all things to all men, if by any means he may save some'. And this, though it is a supreme privilege, rightly understood, is to the man who understands it an experience of pain."

With what unreserved devotion Mr. Orr Ewing took up his labours, and with what willingness he spent himself and his possessions, the following pages will in part disclose. In this brief chapter we limit our remarks to the opening stage alone.

While a new house was being built at Kiukiang, Mr. and Mrs. Orr Ewing made Shanghai their home. It was there Archibald, the eldest son, was born. Then for a brief period Takutang, a station on the Poyang Lake, under the shadow of Kuling—not then discovered or developed as a health resort—became their centre. Then at length the new home in Kiukiang was occupied, with every hope that it might long be a happy abode for his wife and children, and a welcome resort for himself when the claims of incessant travelling permitted. But this dream was not to be. On January 15, 1894, his third child and second daughter, Mary Alice, was born. Then suddenly, within little more than a fortnight, the desire of his eyes was taken from him, almost without warning.

A cable dated February 3, and another dated February 5, lie before us as graphic witnesses of the keen anxieties and the crushing sorrow of that poignant period. On February 4, after less than four years of married life, the companion of his youth was taken from him, and he was left with his three motherless bairns. It was a sore bereavement, and only his strong faith in God sustained him.

In the obituary notices which appeared in *The Christian* the sorrowing father, Mr. Robert Scott,

gave to the public a letter which is so beautiful and revealing that we cannot refrain from quoting it again. It was touchingly appropriate at a time when the Lord had taken away the gift He gave. To understand the letter it is only necessary to add that on September 24, 1863, the day of Mary Scott's birth, her father wrote to a relative a letter commencing, "The Lord gave". Shortly before her twenty-first birthday that letter was sent to her, upon receipt of which she wrote the following to her father; her mother having died when she was twelve years old.

"My dearest Father—I feel this sheet of paper, nearly twenty-one years old, to be almost a sacred thing. Your dear hand on the day of my birth inscribed the words, 'The Lord Gave'. Through nearly twenty-one years, no father could have been kinder, tenderer, and more patient. The Lord has not asked for me back again to Heaven yet, but I have clearly heard His voice in my heart, calling me to China to spend and to be spent for Him. I am ready and willing, yea, *longing*, to carry the good news to those who are sitting in darkness and truly in the shadow of death. Their great and terrible need calls for speedy and immediate help, and there is no way in which I should so well like to celebrate my twenty-first birthday, as to have you to tell me that you freely give me back again to the Lord, for China. I trust never to take any step in life without your full consent, for I am fully alive to the value of your counsels. But as your first-born, I should love to go and do what I can. I know I am weak and foolish in myself, but I do trust in God, and believe that He will go with me, and stay behind with those I

love best. What can I more say? You know the sad facts of the case [China's need] as well as and better than I can do, and now I only ask if you will finish the verse in this way on my twenty-first birthday which was begun on my first."

Mr. Orr Ewing on his journey to Shanghai, on the day following the funeral, found the steamer full. "But", he tells a friend, "the Captain put me in his own cabin along with him. Sweet touch this, of the Master's love!" But plunge as he did into his work again, the sense of loss remained. Writing from Kweiki, on the Kwangsin river six weeks later he says:

"I do not think the work gone through in one of these visits is at all known to those who have not been in it. I can't help feeling that this work, humanly speaking, cost me the life of my dear wife. The anticipated partings, the thorough breakdowns which occurred on each separation, and the trials during my absence, were too much for the tender heart she possessed. I feel so thankful I have learned to know my Heavenly Father, or I might be tempted to question His dealings."

The correspondence of the next few years bears witness to his tireless constancy in the work. He was still the glad and willing servant of his brethren. He found his joy in service, though often at cost to himself and his purse. It was not often that he made reference to hardship, but the following brief extract from the letters of this period will suffice to show what travelling sometimes involved.

"I had a time on the road which words would fail to describe, from bitterly cold and wet on the one hand, though not to the skin, to muddy and tired on the other. With all shades of experience as to the condition of the road, but none the less having the Lord's presence keeping me happy in Him. Five days of wet feet make one thankful to be here [Anren]."

Fairly numerous references abound in his confidential correspondence to money spent for the help of the work and workers. In February 1895 he refers to land having been secured at Kuling for a general summer resort. This spot was about 5000 feet above the Yangtse Valley. He was greatly impressed with the priceless value such a refuge from the oppressive heat of the great plain would be to the Mission in preserving both life and health. He at once invested money in land, and even loaned some money to the one who was developing the estate.

"The hill top is fine beyond all description," he writes in one letter. "I have no words to tell you how wonderfully it has acted in the case of —— and ——.

"I am more pleased about Kuling than I can say; it is wonderfully cool; another climate. And then the difference between this [Kiukiang], and there, in regard to evaporation is striking. Here our atmosphere is humid; there it is grandly dry. M—— is as if she had never been ill. I have decided to build."

It was in this spirit of serving others that he filled his desolate days with loving labour. He had taken his motherless children home to England—where they were lovingly cared for by their mother's

aunt, Miss Margetson—and had returned to China feeling doubly bereaved. He speaks of trial upon trial, but adds: "May I be drawn closer to Him through each one!" "It has been not a little trying to be in old scenes which revive the past, and make the blank in my life more real", he writes upon another occasion; yet here he adds: "but in all I can testify that the Lord has been granting me abundant grace". And several references to writing after midnight show that he was fulfilling his ministry with unabated zeal and a stout heart.

A LIVING SACRIFICE

Every devoted life, if it is really devoted, a word which means so much more than devout, is a sacrifice offered on the altar of love to the God of our salvation, "a living sacrifice", as St. Paul long before had called it.

BISHOP HANDLEY MOULE

A LIVING SACRIFICE

For three long and lonesome years Mr. Orr Ewing pursued his way, feeling at every turn his desolated lot. His children were at home without a mother, his house was bare and bereft of its sweetest relationship, and this blank was felt not least when his duties as superintendent called him to visit the stations on the Kwangsin River manned by single ladies. Such a post was both difficult and delicate at all times, but especially so when he had no wife to share his responsibilities and to be his confidante.

As we have already suggested in the preceding chapter, responsible office has its trials, and there was no exception in Mr. Orr Ewing's case. It is true that he was loved and trusted, and his generous help in many directions was deeply appreciated. But the art of administration is never easy, and counsel and advice are not always acceptable. The very qualities which make the pioneer missionary, his enterprise and energy, his self-reliance and initiative, all tend to render him somewhat impatient of guidance or control. His isolation and his exile from life's normal contacts inevitably foster a strong individualism. For a superintendent under such circumstances to respect the individual,

and yet to balance rival claims; to give full weight to local needs, and yet to co-ordinate and harmonize the whole, is no easy task. To ask a worker to surrender some cherished plan, or to abandon some chosen task, in favour of some larger purpose, or some other station, is a tax on grace and wisdom.

It was one thing to command and to direct a business concern at home. But it was a very different proposition to guide fellow-workers on the mission field who themselves were leaders. And welcome as Mr. Orr Ewing's visits and letters were, it was hardly to be expected that the shoe would not pinch somewhere.

We have no desire to paint a fancy picture. Progress is a costly business. Every step achieved onwards involves a conquest somewhere, most frequently in the realm of our own spirit. "Life does indeed remain a battle, ever renewed along ever new fronts." And the battle is as often in the soul of the worker as it is in the heart of the convert. And if we quote some few letters which reveal this conflict of the spirit in progress, it is not because they are characteristic of the bulk of his correspondence, but because they reveal the man climbing Hill Difficulty or descending into the Valley of Humiliation.

One of our greatest critics of Shakespeare has finely said: "Shakespeare is great enough to bear the truth". And we venture to say the same of Archibald Orr Ewing. After reading more than one thousand of his letters we have not read one which need fear publication. He had his limitations, and

he knew and acknowledged them. He had his weak points, and instead of denying them he deplored them. But a few extracts from his letters will best illustrate what we would say.

On the very day his late wife's grave-stone arrived, and his heart was tender, he received a communication concerning which he wrote as follows:

"I suppose the Lord has given me Mr. Blank's letter to let me see another side of things, for all up the river the sisters have expressed the hope that I may soon return. But the Lord knows us, and lest I should be exalted about the little I have been able to do, He has given me the other view. You will pray that I may be helped in the matter of interviews; that my plain words may not be severely spoken. I know that is one of my *mao-pings* [failings].

"If I had been inclined to be in any way exacting, after the close talk with —— about their difficulties, I could not have maintained any such position. But long ago this was all settled by His grace, and will remain so. I mean to help, by His grace, in every possible way, and whenever I can, despite the way the Lord may see fit for me to be treated."

The next few extracts are all taken from letters written during 1896. Again we say they are not typical of the bulk, but they are of value as a revelation of character.

"I am cast upon the Lord about many things, and am proving my helplessness, but His sufficiency."

"We have had times of deep blessing, and have said all

that was necessary by the Lord's grace without wounding or offending, for which I do magnify the Lord. We have been seeing the salvation of God."

"There was some trial awaiting me last night. . . . I spent much of the night in prayer. A letter from —— was trying. May the Lord enable me to write him in the Spirit."

"I have had a very trying journey overland. It was so hot, my carrier took ill, and then I followed; the food was bad, the insects terrible. It was difficult to get rest at night."

"I must close for I am very tired. If I seem to have been taking too much upon myself at any time, please tell me frankly.[1] It is not my intention to do so."

"I found a distinct coldness in the reception accorded me by ——, but you may be sure, I shall do everything in my power to get things set right, and I know the Lord will help. By the Lord's grace I do not know anyone who seeks to help the workers in this province more than myself."

"There is nothing I should more deplore than lack of perfect confidence between the workers and myself. I feel deeply conscious of my own unfitness to help so many workers, and would gladly give way to one more fit. May I press upon you the need of prayer for myself that I may ever be a help and not a hindrance."

Though Mr. Orr Ewing was a keen and eager spirit; though he was thorough and outspoken, perhaps too outspoken at times; though he was un-

[1] This sentiment is expressed somewhat frequently in his letter to Shanghai.

sparing in his devotion, and looked for a like devotion in others; these letters do not betoken a temper over-confident and self-sufficient. Indeed it was otherwise; the task was too much for him to bear alone; and he was not to be left without the fellowship he so much needed and such a post demanded. On February 15, 1897, after three years of widowerhood, he married Miss Alice K. Ferriman, whose nearly ten years of life and experience in China had qualified her to be his understanding and devoted helpmeet.

Miss Ferriman had been one of The Hundred, having sailed for China in 1887; for some time she had been stationed in the Women's Language School at Yangchow; she was acquainted with the workers on the Kwangsin River, and had in fact visited the stations on that river when escorting new workers there; and in 1895 she had helped to mother Mr. Orr Ewing's orphaned children on their voyage home from China.

It was no easy post to which she came. As we shall see, it demanded long and frequent separations of husband and wife. If his life was to be a living sacrifice in the service of Christ and His servants, so must it be with her. And if he was to be called to face peril, as he was, she had to suffer the even more painful anxiety of waiting and watching. Activity is always more easy than the passive virtues. There is even some exhilaration in facing difficulties and dangers; but no one will claim that in the lot of the one who has to keep the lonely

vigil. For more than three and thirty years she was to stand by him, or, when need required, to be the lonely mistress of his home; in short, to do him good and not evil all the days of his life.

We do not purpose in this chapter to attempt anything like a complete or chronological survey of Mr. Orr Ewing's work in the province of Kiangsi. It must suffice to select a few outstanding features which reveal the nature of his duties and the character of the man. Extensive secretarial labours there inevitably were; a large and varied correspondence, both with the workers and with the executive at Shanghai; the keeping of records and writing of reports; care for the personal well-being of the workers ; for the relief or medical help of the sick ; arrangements for furloughs, and the filling of vacant posts meanwhile. Only personal acquaintance with the facts, or the reading of a considerable body of correspondence, can reveal the difficulties, complexities, and the exacting nature of such demands under the conditions which prevail in the mission field. We do not propose to elaborate these here. The letters which have been preserved show him burning the midnight oil to keep his correspondence under.

But not only had the personality of each worker to be studied, and the individual needs of each one to be remembered; each separate station had its own special problems, its Chinese helpers and leaders to be known and considered. In this he was

greatly aided by a retentive and ready memory for names and faces, a gift the value of which cannot easily be exaggerated for work in China, especially for such work as his where stations were visited at varying intervals. These visits to the stations were strenuous times, especially in the case of the Kwangsin River, where the missionaries were women only. After a fatiguing journey there were not infrequently delicate and sometimes vexed questions to be discussed; also interviews with both missionary and Chinese leaders. The demands on heart and mind constantly entailed wakeful nights and hours of prayer. There were then examinations of candidates for baptism, the exacting nature and extent of which often required several whole days in close fellowship with the Chinese Church. The superintendent was also often requested to officiate at some Chinese marriage, and there were invitations to the homes of the converts which could not be declined under penalty of pain and misunderstanding. And such visits invariably included long-drawn-out feasts and protracted conversations.

The East is nothing if not hospitable, and the Westerner who would not offend must be ready to converse with the Christians and with the people with ample leisure and unfeigned pleasure. It was a great gift of Mr. Orr Ewing's that he not only remembered the people, but also their affairs. And in addition to all this he was, of course, expected to preach, and to conduct numerous meetings during

his full stay. And all this had to be repeated at each station *en route*.

Into all such work, exacting to body and mind, he threw himself without reserve. And he was no recluse, no austere superintendent, but one who, with his bright countenance and his ringing laugh, brought joy and gladness wherever he went.

It may not be out of place here to reproduce part of a letter written in February 1905, which by its summary will reveal something of what all this labour involved.

"I have been busy the last few days writing up the Superintendent's book. I think one or two particulars will be interesting to you.

"I commenced visiting the north-east Kiangsi work in 1891, and on till 1900 this field [*i.e.* the Kwangsin River district] was superintended by myself. During part of 1900 and 1901 Mr. Pearse was in charge of this work, but in 1902 it came again under my care and continued thus until the close of last year. [In 1905 Mr. Pearse again resumed charge for a time, but ere long it reverted to Mr. Orr Ewing until his retirement in 1911.]

"I find, speaking generally, that I examined 1714 candidates for baptism, of whom 1261 were received. The most fruitful year was 1899, during which 246 persons were admitted to membership. The troubles of 1900 reduced the numbers considerably, for in 1902 the total of those ingathered was 105, in 1903 it was 169, and last year it rose to 214.

"In the remaining part of the Province, except in the German Alliance District, progress was very slow in the years between 1892 and 1900, there being only

44 baptisms during that period. In spite of the disturbances of 1900 that year saw 24 added to the roll, and during the last four years the membership has been increased by 219, of whom 90 joined the Church last year."

It is easy to read such a summary. To some perhaps these figures are only dry statistics. It needs knowledge, it needs imagination, to clothe these dry bones with living flesh and to give them spirit. "What content", wrote an African missionary, "will you put on one hundred baptisms, when each soul has its own history, and each is beyond price? What record of the Kingdom is there in a thousand Church members, each differing from the other in light or darkness, in life or dead formality?" There is no register for spiritual service. Life is measured by heart throbs, not by figures on a dial. It is the wine poured forth that counts.

> "For love's strength standeth in love's sacrifice,
> And he who suffers most has most to give."

But a few facts may speak, especially to those who know or can picture Chinese inns and Chinese roads, and still more to those who know what it costs to leave wife and children, or for wife and children to be left.

Within ten days of penning the summary just quoted he was off on a long journey to visit the Kan River stations. "I shall have a tramp of at least 1700 *li* [600 miles]", he wrote. That was in February. He was not home again till June.

It is not easy for a man who loves his home to live up to the Apostle's injunction: "They that have wives be as though they had none". But here is one little glimpse into the life of sacrifice. It was only three months after the journey just mentioned. A beloved worker, Lieutenant Burrows, had just died, and Mr. Orr Ewing was called to Nanchang, the capital. In reporting the facts to Shanghai he adds:

"I have desired, if possible, to see my wife and family safe to Kiukiang. . . . I think in all these years of our having Kuling [as a summer resort] I have only once accompanied my wife up the hill, and never down, except at the time of the Boxer troubles."

There is *multum in parvo* here for the man who thinks. A few weeks later he was off again on another journey. That all this service of the brethren and sisters was appreciated, he was to receive some token on that journey. At the close of a gathering, when workers of six nationalities were present, he was presented with a letter expressing warmest regards and grateful thanks for all that he was doing.

"I felt somewhat overcome", he wrote, "by the loving appreciation shewn by all, being conscious of the imperfect service I have been able to render. It was with difficulty that I could express my thanks. I feel indeed unworthy of such love and confidence. You will rejoice with me that the Lord has given me this position in their hearts."

A few quotations, taken almost at random, will reveal how truly he was a pilgrim and a stranger for

GUEST HALL AND CONFERENCE ROOM AT NANCHANG

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the Kingdom of Heaven's sake. After having been reappointed as superintendent[1] of the mission's work in Kiangsi at the October 1897 meeting of the China Council, he wrote:

"It is truly a high privilege to serve the brethren and sisters, though it is also a position full of responsibility. For four months I do not expect to be at home more than a week or a fortnight. It is not easy constantly to look forward to such separations, and unless I travelled and worked hard even this period, for one tour of the stations, would be insufficient."

In May 1899 he wrote:

"The most prolonged period of incessant pain I remember having. The Lord kept me near Himself, and in spirit tender for dealing with not a few difficult matters."

On June 24, 1900, he reached his home in Kiukiang after nearly six months' absence, little knowing that the terrible Boxer persecutions were soon to break out and make great demands upon him and his partner in life. His wife was not at home, but up on the Kuling Hills. He had reached Kiukiang at 5 P.M. to find a letter awaiting him telling of the serious illness of his little son, John Alexander, a dear lad of just fifteen months old. He had been travelling all the previous night, and all the day, in an overcrowded launch, against a heavy headwind, and in midsummer heat. But, within an hour, he

[1] It has been the custom of the mission to appoint superintendents for a limited period only, reappointment always being possible.

was off to walk, on "a very stormy night", up that mountain side, reaching the anxious wife after a climb lasting three hours and three quarters. It was a painful home-coming after nearly half a year's absence, for the little lad was seriously ill with meningitis. Four days later the sorrowing parents were called to yield that most precious gift back to the great Giver.

That summer—the terrible summer of 1900—when many missionaries and missionaries' children laid down their lives for Christ, some by the roadside under a burning sun, Mr. and Mrs. Orr Ewing blessed God that their dear child had been surrounded with only love, kindness, and medical skill, and had been permitted to breathe his last amid the cool mountain air of Kuling. "Blest mourners, in whose soul the grief grew song!"

But there was to be no rest, no easement of the burden, that summer of all summers. After the burial of the little one, and a flying visit to Shanghai for the Council meetings, when he handed over to the mission the deeds of the Kuling land where a new school was to be built at his expense, he was back again at his post in Kiangsi. It must be mentioned here, as has already been stated, that in the late autumn of the preceding year he had been relieved temporarily of responsibility for the Kwangsin River. But Mr. Pearse, who had assumed that heavy burden, was in Shanghai, and the crisis which came like a bolt from the blue demanded immediate action. It also called for more strenuous

exertion than Mr. Pearse was physically equal to. But although not officially responsible Mr. Orr Ewing stepped into the breach without a moment's hesitation.

The question has been asked: Which is the greater, the flaming deed of self-sacrifice, or the obscure humdrum practice of it? We will attempt no answer. But the man who had been called to constant sacrifice of home joys, year in and year out, was now called to risk life in an effort to help the women workers on the Kwangsin River. He had heard, within twenty-four hours of his return from Shanghai, of the Empress-Dowager's murderous edict, instructing the officials to kill all foreigners. Immediately he was filled with solicitude for the thirty-four single ladies resident in stations on the Kwangsin River. Having cabled to Japan for accommodation for his own wife and children, and having been authorized by wire from Shanghai to act for the mission, in consultation with the Consular Authorities, he bade farewell once more to his loved ones and alone faced the perilous situation. "I cannot leave", he wrote, "until all our people are in from the interior."

We much regret that a full account of the hazardous days that followed, written with his own pen, cannot be found. But numerous letters, dispatched in great haste, and under acute pressure, together with full notes by Mrs. Orr Ewing, will more than suffice for what can be told here.

He saw the British Consul and asked for permis-

sion to go in person to the Kwangsin River. Approval was given on the spot. "I am aware", he wrote, "of what it means in this hot weather, going through the sun; but I regard it as imperative." And so, with feelings better imagined than described, his wife and children sailed, as arranged, for Japan, leaving him for his adventure for Christ and womanhood. It was not easy for him. It was probably more difficult for her. "I said to my wife last week that I was sure I ought to go." That settled it for both.

But the Taotai opposed the journey, so the Consul lent Mr. Orr Ewing his own official sedan-chair and bearers, that he might interview the great man, with all the support the trappings of office could lend. The Taotai knew the full measure of the Imperial instructions; he knew that foreign blood had been already shed, and was obdurate. Mr. Orr Ewing argued that he would travel as a native, with his queue wound with a cloth round his head, and with only one trusted coolie, so as not to attract attention.

"After much delay and opposition from the Taotai," wrote Mr. Orr Ewing on July 28, "I am thankful that this evening he said to the Consul's messenger that he would no longer oppose my departure. It is the Lord's doing, and it is marvellous in our eyes. I shall count upon your prayers, for there is no disguising the fact that there is considerable risk from the human side."

But this was not all; not only did the Taotai withdraw his opposition, but he wrote two dis-

patches to the officials of Anren and Kwangsinfu, and asked Mr. Orr Ewing to be the bearer of these his instructions.

"This", wrote Mr. Orr Ewing, "I regard as his confirmation of my journey, and it is even better, so far as I am concerned, than the letter which I had asked him to give me in case of trouble *en route*, for the bearer of Despatches is an official of the Government!"

On Monday morning, July 30, he was off. His usual practice was to cross the Poyang Lake by boat, but as the wind was adverse he walked to Takutang, and thence crossed the lake by ferry, and spent the night in the home of his coolie's sister. The weather was oppressively hot, and on the next day, after some few miles of walking, he felt quite overcome. Lying down in a shady spot he cried to God for help and strength. The skies clouded over, and sixty more *li* were done ere dark.

On the Thursday he was mistaken for a Roman Catholic priest, and for a period was in considerable peril. His umbrella, so essential in the blazing sun, was taken from him, but returned. In a word, God shut the mouths of the lions. Writing from Kweiki on August 6, he said:

"I was stopped and threatened on Thursday morning. In the afternoon I had an immense crowd gather at Ku-hsien-tu on the Kintehchen river, and it looked very like a disturbance. Nothing but God's help and my chatting with them averted the danger."

The next day's experiences were even more alarming, for a number of men seized his luggage,

forced open his box, and stole his money and clothes. When he remonstrated with them they threatened to beat him, saying: "Which do you value most, your money or your life?" It was an immense relief on reaching Wannien that evening to be welcomed by a friendly official, who, in refreshing contrast, insisted upon showing him a bounteous hospitality. This man would not allow him to sleep in an inn, but entertained him in his own Yamen, and sent him forward next day in a sedan-chair and with an escort of soldiers. But he found progress thus far too slow for his eager spirit, so dismissing his bearers he walked on to Anren. His chief difficulty was terrible thirst owing to the great heat, for it was now the dogdays of early August.

The relief his arrival gave the ladies it is not possible to describe,[1] for they were in much per-

[1] While we are busy revising these pages for the press, a letter has come to hand from one of these ladies, now Mrs. Hall, who with her husband and five other workers has for several months been hemmed in, in their station of Kanchow, by communists and brigands. In the midst of the greatest danger she writes of those long-ago days of 1900 as follows:

"The news of terrible atrocities were reaching us in Kiangsi. At that time we were seven ladies in Kweiki. . . . Toward the end of July we were thrown into consternation by the news that eight workers in Chüchow, a few days' journey distant, had been cruelly massacred. The officials and Christians all besought us to leave, but we thought it would be mean to leave the Christians at such a time of danger. Then word came that Mr. Orr Ewing was on his way to our station. We could scarcely believe it. How could he leave his family at such a time? By and by he arrived. Oh! it was so hot, and he had been robbed. . . . His loving heart was only satisfied when he saw us packing up and making preparations to leave. . . . This manifestation of love was thoroughly appreciated, and has never been forgotten."

plexity, not knowing how much was rumour and how much fact, nor were they clear as to what they ought to do. But the urgency of the situation was revealed to all by the arrival, while Mr. Orr Ewing was at Anren, of a special messenger telling of the massacre of foreigners in the neighbouring province of Chekiang. When the mandarin had been seen, and arrangements made for the withdrawal of the workers, he proceeded to Kweiki, which was reached on Monday evening, August 6. The ladies were at once called in from the outstations, and with the help of a friendly official a large boat was provided, with an escort, and the fugitives went on board on Wednesday evening.

Very weary, for there were many local arrangements to be made, but deeply thankful for all help given, the start was made for Iyang, the next station, on Friday. As instructions had been sent on ahead, the ladies were all ready to leave when he arrived. But no boats could be obtained, and eventually two had to be secured from Kweiki, the place he had just left. By midnight these workers were under way for Kiukiang.

Under a burning sun he proceeded on foot to Hokow. "I walked on here", he wrote on August 12. "I am well, but tired. It is difficult to get boats; we have not yet managed it. We have to pay big prices, but there is no help for it." As the following day was Sunday, he took the services, seeking to comfort the Christians in the midst of their trials and persecutions.

Without following in detail all the story, it must suffice to say that it was not until Saturday night, August 19, that he was able to turn his face down river again on his homeward journey. Though head winds made the pace slower than was desired, he was able to secure some much-needed rest. Some of the ladies' boats were overtaken, and he was able to help them in their difficulties.

On the last day of August of that dreadful and anxious year, he wrote to Mr. Stevenson as follows, from Kiukiang:

"Just a brief letter to confirm my wire to you of last night. . . . I accompanied the last boat of ladies from Kweiki. We had a slow but a safe passage. When we got to Takutang, as they had a fair wind, I came overland, and got here about 7.45 P.M., feeling very, very tired. I am more than thankful for all the Lord's goodness, and as I hear what has befallen others I feel we have great cause to praise God. I shall not write in detail. Suffice it to say the Lord has brought me through, and I am well in health though terribly tired. I have been sympathising with you, dear brother, in all the awful news you have had to receive. I am sure the Lord will yet get glory to His Name out of all the sorrow, bereavement, murders, and suffering. I am sure you must await further news from the distant Northern provinces with desperate longing.

"I wired my dear wife at the same time as I telegraped you. . . . I have only been twenty days with my children since January 1, and I propose going to Japan as soon as my work is finished."

Keen and eager eyes at Yokohama were watching for the coming of the S.S. *Saikio Maru* when,

just a fortnight later, on Friday, September 14, she steamed into harbour. The weeks and days, yes, even hours, of anxious separation were over, and with full hearts and with deep gratitude to God the family were reunited in the hospitable home of Mr. and Mrs. Austen on the bluff of that Japanese port. And here, a little more than a month later, on October 22, Catherine Edith was born to enrich their hearts and home.

A COMFORTER OF MANY

It has been proposed now and again, that we should seek in our Mission Boards for a financial endowment. I would rather have the endowment of the memory of one martyr than an endowment of much money. There is no endowment so great as the endowment of the memory of sacrifice.

ROBERT SPEER

A COMFORTER OF MANY

In a little more than five weeks, on December 1, 1900, farewell was said to their kind friends and to the God-provided sanctuary in Japan, and faces were once more turned towards China. The Mission and the Church in China had been baptized with a baptism of fire, and the lesson that God's servants were not to count their lives as dear unto themselves had been written in the hearts of many as with an iron pen. Now a fresh and wholly unexpected call for renewed devotion was to come to Mr. Orr Ewing, for the new year 1901 had not long dawned before he was asked to form one of a relief party to visit his old and sorely stricken province of Shansi. Of the one hundred and eighty-eight missionaries, including their children, who had been martyred in China, one hundred and fifty-nine had fallen in Shansi or across the Mongolian border. And in some cases their bones had not been buried, and the heart-broken Chinese Churches were in great need of guidance and comfort.

"I shall be glad to hear what your opinion is regarding the proposal that I shall visit Shansi", he writes to Mr. Stevenson, from Kiukiang on January 10, 1901.

Though the claims of his own province were many, and this fresh call meant prolonged absence from home again, he gladly responded. The journey could not be undertaken at once, for the authorities had to be consulted, and plans and policies had to be discussed and formulated. But Peking was reached on June 7, and final negotiations with Sir Ernest Satow, the British Minister, and with H. E. Li Hung-chang commenced.

The party consisted of eight, four of whom, including Mr. Hoste as leader, represented the China Inland Mission. By an undesigned coincidence Taiyuanfu, the capital of Shansi, where nearly fifty missionaries had been martyred, was reached on July 9, the first anniversary of that terrible day in 1900.

"Twelve months ago to-day," writes one of the party, "forty-five European and American missionaries and others were slaughtered by order of the Governor. The scene to-day was a strange contrast. Thirty miles off, outriders inquired as to the time of our arrival. Ten miles off, the Governor's body-guard blared out their welcome and unfurled their standards. Two miles nearer, the Shansi mounted police made salute. Three miles from the city, we exchanged our litters for Peking carts to facilitate our reception. A large and representative body of Christians seemed delighted to welcome us. Their faces bore clear traces of suffering endured. From this point the procession rapidly increased, as we proceeded between rows of officials, both military and civil. At the entrance to the pavilion stood an Imperial officer, who stepped for-

ward and said, 'I welcome you in the name of the Emperor of China'."

This is not the place to tell again the full story of those sad days. All we can attempt here is to give some impression of the painful and trying experiences which fell to the lot of Mr. Orr Ewing. The horrors of the past could not fail to come home to all the party, as they visited the actual scenes of martyrdom. After the memorial services in Taiyuan, and the arrangement with the officials of the basis upon which the various settlements were to be made, the party broke up to discharge their several duties. The China Inland Mission had decided to forego all indemnity for lives lost, and to accept nothing for property destroyed. But in order to impress the Chinese Government with the serious nature and the extent of their crime, it was decided that these should be ascertained locally, and a full statement be presented to the Governor later. Mr. Hoste and Mr. Ernest Taylor were to visit the East of the province, Mr. Tjäder was to proceed to the South where the Swedish Mission had its sphere, and Mr. Orr Ewing was to visit the stations in the West.

One prayer had been uppermost in Mr. Orr Ewing's heart concerning this service, so full of pain, and of pitfalls, and of perils to the Church. It was: "Make Thy way plain before my face; Lead me in a plain path because of mine enemies". And the assurance received was: "I will make the crooked

places straight, and the rough places plain". And in this confidence he went forward. Pingyao, his old station; Hsiaoyi, Sichow, Taning, Siangning, Hotsin, Kishan, Kiangchow, Kuwu, Pingyang, Hungtung, Chaocheng, Hochow, Lingshih, Kiehsiu, were all visited, and at each place there were official receptions and painful interviews, while complicated and delicate arrangements had to be made.

Old converts were met, sad stories were heard, sometimes telling of recantation, sometimes of suffering and death courageously borne. In one instance six members of one family had been done to death, the eldest son, a bright and devoted follower of Christ, having been singled out as the first victim because of his zeal. In another case he met an aged convert named Yen who with his wife had been most cruelly treated. After having been beaten by the mandarin he was handed over to the Boxers, who three times hung him up by his wrists, twice they surrounded him with faggots in an attempt to burn him, and he bore the scars of the burns till death. For sixty-three days this devoted witness to Christ was incarcerated in a filthy den, with the vilest criminals, the only ventilation being one small hole a foot square.

To meet such men and women, to hear the details of their sufferings, was a harrowing experience. It is one thing to read about these things on the other side of the world, but it is a different matter to meet such persons face to face, to see the scars made on mind as well as body, and to hear

their stories direct. And it was a soul-stirring experience to meet officials who had played the coward in the day of the Christians' adversity, and who were now obsequious when the tables were reversed.

In a long and detailed account of these days, extending to over fifty quarto pages, Mr. Orr Ewing writes:

"I was in no mood for enjoying all the éclat and honour heaped upon me from a Chinese point of view. . . . Thoughts of revenge would occur as all the past crowded to mind, and it was difficult to restrain tears as I remembered the happy times of fellowship of past days. The command to love our enemies, leaving vengeance to the Lord, was brought to remembrance by the Holy Spirit and quickly removed bitter feelings! . . . Anything the Chinese officials could do could but little atone for the lives of our friends." [Then after referring to the salutes fired, and all the painful details connected with feasts and musicians and other ostentatious show and eastern ritual, he adds] "Notwithstanding all this display, which we felt it necessary to receive in order that our position in the eyes of the people might be re-established, one could not forget the cause which lay at the bottom of it all. It was with a sad heart one went through the ceremonies."

Two or three months of such duties was no small tax on patience, forbearance, and at times firmness. One or two officials who attempted to neglect or disobey instructions given by the Governor, were quietly but firmly reminded of their duty; and in two cases at least officials who had been degraded,

though not guilty, were subsequently reinstated in consequence of representations made to the higher authorities.

But amid all the inevitable pain and grief of such a task, there were not wanting compensations. It was, of course, a joy to comfort the bereaved, to bind up the broken-hearted, and, at times, to see that justice was done to humble sufferers. Concerning one such experience at Kichow, he writes:

"Next morning two widows came to see me. Their husbands had been killed by the Boxers, and they were feeling their loss keenly, and were complaining of the small amount the Mandarin had given them in compensation.[1] It was not easy to compensate them. . . .

"The official invited me to a feast, and we went earlier to speak of Church matters. I found he had only reckoned 40,000 cash as the sum necessary to provide for each of the widows. I felt quite put out that the Christians' lives should be valued at such a paltry figure (£4 10s.), and told him that in England we had many dogs valued at a much higher figure."

To be able thus to comfort those who mourned was compensation indeed. And there were other revelations which brought gladness. His visit to Sichow, for instance, was crowded with memories. Not only was the place known, but the missionaries had been his congenial friends. Writing of Sichow, he says:

[1] The Governor of the Province had voluntarily promised compensation to Chinese sufferers.

"This little city, right in the heart of the hills, and surrounding district, had been the scene of terrible persecution. Some eighty Romanists had been massacred. Of our own people, the parents having fled, the children guarding the homes had been killed. It had been commonly reported that the Boxers would not touch women and children.

"The Lord had been greatly glorified by the fact that none of the Church members bought [recantation] tokens from the officials to screen themselves from suffering. In all my experience I had never heard a Mandarin speak so highly of a Chinese Christian as Li-Lao-ye did of Kwo Shan-teh. He eulogized his life and character, and wondered that a man who was so illiterate could have such a grasp of the teaching of Christ, and be so guided in his actions by Christian principles. He was further astonished that though his two daughters had been killed, he neither wanted indemnity for life, nor punishment of the murderers. The official remonstrated with him, saying: 'If you neither accept a monetary recompense, nor punishment of the guilty, from a Chinese standpoint the case is not settled, and this is an unsatisfactory condition of things'. In the end I urged him to accept a small sum. The Lord had not been unmindful of him. For a long time no children had been born in his home, and he missed his daughters greatly. But this year his wife presented him with a son."

But we cannot recount the many deeply interesting and pathetic details of that mission of mercy to Shansi. The very roads traversed by the hunted martyrs were sometimes followed; the places where they suffered were pointed out and visited; the sad realities were, in spirit, lived over again; memorial

services were held at every place of martyrdom or burial, and all was done that could be done to comfort, to establish, and to reinstate the persecuted churches. And when the total losses of the Mission had been ascertained, a statement was presented to the Governor stating that the Mission not only made no claim for loss of life but further desired not even to accept compensation if offered for ruined property.

The result was a Proclamation of quite exceptional value, which was to be hung up in each station where the Mission had suffered loss. Only a short extract from this historic document can be given.

"The Mission," it states, "in rebuilding these Churches with its own funds, aims in so doing to fulfil the command of the SAVIOUR OF THE WORLD, that all men should love their neighbours as themselves. Contrasting the way in which we have been treated by the missionaries with our treatment of them, how can any one who has the least regard for right and reason not feel ashamed. . . . JESUS in His instructions inculcates forbearance and forgiveness, and all desire for revenge is discouraged. Mr. Hoste is able to carry out these principles to the full. . . . From this time forward I charge you all, gentry, scholars, army, and people, those of you who are fathers to exhort your sons, and those of you who are elder sons to exhort your younger brothers, to bear in mind the example of Pastor Hoste, who is able to forbear and to forgive as taught by JESUS TO DO."

One thing in this Proclamation was most significant. Wherever the name or title of our Lord

appeared it was, in accordance with the Chinese method for showing honour, exalted above the head of the line, the Chinese, as is well known, reading from top to bottom.

It was not until December 17, 1901, that Mr. Orr Ewing reached home once again, having been absent from his family more than half the year.

"It is nice to be at home once more, and to get my things arranged", he wrote on December 18. "But I may not indulge the idea of settling down, much as I should like to. I have been more or less a rover for the last fourteen years, and I should be most thankful to get a spell of station work."

But the stations in Kiangsi called, and by March of the following year he was once more on the road. In May he wrote from Changshu contrasting conditions with those of his first journey ten years before. On that occasion he had not dared to show his face outside the inn door, for fear of getting the landlord into trouble. Now there were commodious Mission premises and a promising work. And when the stations on the Kan River had been visited, he had without much delay to journey to the Kwangsin River, as he had resumed the oversight of that region. Home tugged at the heart, but the work called. Toward the close of 1903, during which year his youngest son, James Arthur, had been born, he wrote:

"I have been from home seven and a half months this year, and it is hard to be divided at Christmas."

Early in 1906 he took his wife and family home. A house was bought in Weston-super-Mare, close by the home of his brother John, and there the family settled for several years. But though home ties were dear he had no thought of laying his armour down. What it meant, however, to leave his wife and children is evident in many a passage of the correspondence of this period.

"It will be far from easy to leave home, and yet I have been deeply thankful for the opportunity of getting to know my children."

Or again:

"To leave my dear ones is one of the hardest things, both for them and for me, that I have ever faced."

But the hard call was faced. Archibald Orr Ewing was no deserter of the Lord's battles. But he was no ascetic, devoid of natural affection.

"I found my house terribly empty", he wrote from Kiukiang, when he again reached the field. "It reminded me of my widowerhood, when I returned here all alone. Praise God! I am comforted by lifting up my heart in song, and by thinking of the privilege He has conferred upon me, putting me in trust with the Gospel."

The same strenuous life continued. His letters tell of "stormy days" and "trying journeys", of arriving at some station "covered with mud from the knees down, but most thankful to be in". And between these strenuous days of travelling, and all

the claims of the many stations, he sandwiched in, during the summer months, a rapid run home, made possible only by the Siberian route, by which means London could be reached from China in a fortnight.

But he was taxing his physical, as well as his nervous, powers more than he realized. While joyfully reporting the "most blessed conference of missionaries he had ever attended", he drops remarks about "three and a half days of wet feet travelling from morning to night". In April 1909 he wrote:

"We were granted an unusual spirit of intercession. God drew us to Himself, and we received fresh impulse to devote ourselves more wholly to His service. There was such union of heart. We were drawn to each other, and a desire possessed us to be more wholly possessed and controlled by Him that we might witness to Jesus more effectually. We scattered, having resolved by God's help to have more confidence in the Holy Spirit's working in and with us in our ministry."

But when he reached home toward the end of May 1909 he had been continuously travelling for seven months. While deeply thankful to rest, he yet wrote: "I shall not cease to praise God for all that He has granted me to see".

But it was evident to others more than to himself that he was overtaxing his strength. He still continued to do much of his travelling on foot. At length Mr. Stevenson wrote to him on this point, and he replied:

"I may assure you I shall not in the least be influenced by what folk think or say about walking or going by chair, and you may rest assured I am doing what in me lies to conserve my health and strength. In any case my strength is being outpoured. It cannot be otherwise with this constant strain of work. I find a barrow both preferable to and quicker than a chair if lightly loaded, and you have a good man."

But barrows could not travel on Chinese roads in bad weather, and chairs he found too slow for his eager spirit. In 1910, after another visit home, he writes again:

"Back but alone. I have been feeling keenly my absence from all my loved ones, and have been passing through experiences similar to those of the writer of Psalm xlii." [As the hart panteth, etc.]

In December of the same year he wrote:

"I had one of the coldest walks I have had for a long time. I am not up to this constant travelling, and I have been praying the Lord to free me from it. Nor do I believe He is going to keep me at this life of a wanderer. I have had about twenty-five years of it, and I am hoping my way may soon open to something different which will let me have some home life. I feel I am getting too old for this work."

A few weeks later he writes as follows:

"I am well, but had a trying walk from Kwangsinfu. It seems useless to speak of journeys by chair; the bearers come late, and it is impossible to arrive in daylight."

Note of probable dates during my journey

arrive		leave.
5 Mar.	Tunghsiang.	9th Mar.
11/12 "	Changshu.	18th "
19 "	Fuchow fu.	20 "
21st "	Kui ch'i	25th "
28th "	Shangtsiang	26th "
26 "	Kui ch'i	1st Apl.
1st Apl.	Iyang.	8 "
8 "	Hokow.	15 "
15 "	Kuangsi fu.	20 "
20 "	Gang kow.	27 "
27 "	Guk'shan	4th May
8th May	Anren.	6th "
11th "	Kui Kiang.	

Arch Mr Ewing.
7th Mar/08.

FACSIMILE OF AN ITINERARY TIME-TABLE

To keep even approximately to a time-table in China is only possible when the traveller is determined to ignore conditions of weather and road, which is no easy matter.

Two days later he reverts to this subject again:

"As I have already said, I am feeling unequal to this work, and have been led to plead with the Lord to let me be alongside my wife and family, if it be His will. It is twenty years next year since I came into this province, and previous to that I had journeyings oft in Shansi."

It was not without good reason that he was thus feeling the need of relief. Though he did not realize it at the time, he had been seriously overtaxing his heart by these constant journeyings, and nature was crying out for rest. Without knowing it he had strained his heart, and while there was heart hunger for his loved ones, there was urgent need for physical relief. Already irreparable damage had been done to his fine constitution. At length, while travelling on the Kwangsin River, he wrote to Shanghai the following letter in which he tendered his resignation as superintendent of the province.

"KWANGSINFU, *January* 20, 1911.—It has been my growing conviction for months that the time for me to resign the superintendence of the Kiangsi province was near at hand. Since my return last October seldom a day has passed that I have not definitely prayed about it. I am no longer able to superintend the field as the need demands, and I am persuaded the Lord is guiding me to resign. . . . It will be twenty years this autumn since Mr. Hudson Taylor asked me to visit Kiangsi. I have great reason to be thankful that the Master has given me health and strength during this period to meet the constant claims of this ever increasing work. You will understand that in tendering

my resignation it is with great regret, but I am following definite guidance. Let me assure you I am full of praise to the Lord for the true spirit of fellowship which He has preserved between my fellow-workers and myself. I shall never cease to thank God for having called me to this land, and for having enabled me to give nearly twenty-five years to His service among this great people."

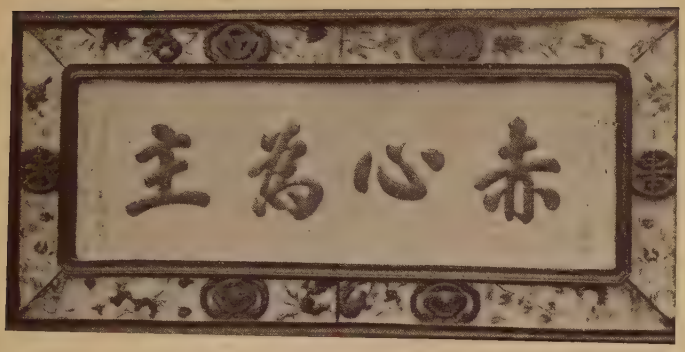
It was not until May 30, however, that he left the province for good, and the intervening months were full of active service, some of it of a peculiarly painful nature. There was the discipline of a Chinese leader whom he had known and loved for twenty years, a duty not undertaken without many tears. There was the intervention at a conference when a much honoured Chinese leader was being led into perilous extravagances. "It was a case of hours of prayer for me day after day", he wrote. He had been deeply exercised, on the one hand desirous not to do anything to hinder the full liberty of God's Spirit, but on the other hand anxious not to allow the adversary to get any advantage by overwrought emotions. All this emphasized to him the need of a successor who would temper zeal with knowledge, and he revealed the burden of his heart when he wrote: "The Lord guide you about this work is my constant cry".

His impending retirement was announced at the Missionaries' Conference held at the capital of the province in April 1911, and called forth many heart-felt expressions of appreciation for all that he

had done, and of deep regret at the approaching severance of an intimate fellowship. And many tangible tokens of this love and appreciation were presented to him, both by the missionaries and by the Chinese Christians.

It was an interesting coincidence that he was in Shanghai, on the eve of his departure for home, on the twenty-fifth anniversary of his arrival for missionary service. The occasion was marked by a special gathering, when thanksgiving was offered to God for his quarter of a century of service for Christ in connection with the Mission. And it may be mentioned that Pastor D. J. Findlay of Glasgow, who was in China and had just completed a tour of the Kwangsin River, was also present and took part.

And so on June 8, 1911, the year of the Chinese Revolution, farewell was said to China, and, as it happened, for the last time. He had fully hoped to return, though not to resume his former responsibilities in Kiangsi. But his health had been too greatly taxed, and that fondly cherished dream was never to be realized.



TOKENS OF LOVE

The Framed Banner presented by the Shansi Christians bears the Inscription, *Whole-hearted for The Lord.* The lower picture shows the valuable Porcelain presented by the Kiangsi Christians

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A CHEERFUL GIVER

God so loved the world that He gave.—John iii. 16.

There lies before us a beautiful possible life—one that shall have a passion for giving, that shall be poured forth to God—spent out for man. LILIAS TROTTER

The whole heart of Nature seems thirsting to give, and still to give, shedding forth her everlasting beneficence with a profusion so patient, so passionate, that our utmost observance and thankfulness are but, at last, neglects of her nobleness, and apathy of her love. RUSKIN

A CHEERFUL GIVER

"WHEN thou doest alms, sound not a trumpet before thee", said Jesus Christ to His disciples. And His own coming is the greatest commentary on this passage. How did God's own Unspeakable Gift come?

"Well may we ask when and how did He come?" wrote Hudson Taylor many years ago. "Did He come when earth's brightest sun was shining with all its noontide splendour, and pale its glories by His own superior effulgence, while the awe-struck nobles of the earth vied with each other in welcoming Him with more than royal honours? No! In the quiet hours of the night, without pomp, and without observation, the Lord of Glory stole, as it were, unseen into this sin-stricken world."

From the first Archibald Orr Ewing sought to follow in His Master's footsteps. He refused to do his alms before men. We are happy in possessing a letter in which he sets forth his views explicitly on this point. At the time of the Centenary Conference in Shanghai, a well-known American who was writing a book on "Giving" definitely asked for permission to publish the name of the donor of

the Mission's headquarters in Shanghai, with photographs of the buildings. This request was confidentially communicated to Mr. Orr Ewing. Here is his reply:

"Had I desired any mention of what the Lord has of His grace enabled me to give, it would long since have appeared in print. But I am persuaded that the practice of the China Inland Mission is most in accordance with Scripture, and we do not publish names of donors. Personally I am of the opinion that the giving which is only a result of stimulus imparted or received through the action of others, *is very poor giving* from the standpoint of the Master, and is touched with the spirit of the age, especially as seen in ——, where the idea seems mainly to get one person to emulate another if not to outdo the other. I am sure Mr. —— will appreciate the fact that I gave to the Lord for His work in connection with the C.I.M. for one, among other reasons, that the names of the donors do not appear, though I quite recognize that among ourselves it might not even be wise to keep the name of a donor secret. Still, it is a very different step which is now in contemplation. . . . The reason may seem plausible, but in face of our Lord's teaching, I cannot believe any real blessing will result, and I must request that in my life-time nothing of the sort be issued by our Mission about me."

This spirit characterized his gifts through life. His left hand did not know what his right hand did. With his death this injunction, and the reasons for it, are removed. But while we believe his life of cheerful giving has a lesson for the Church of God, we feel it would be foreign to his spirit if, even in

the telling, any parade of it were permitted. No attempt will therefore be made to enumerate in detail his many benefactions, even so far as they are known. The shekels of God's Sanctuary are not measured by the money markets of the world.

Archibald Orr Ewing was a Scotsman, and his countrymen are credited with a predilection for bawbees! And all three of the Synoptic Gospels record Christ's words concerning the rich man's difficulty in entering in at the strait gate. Mr. Orr Ewing was no exception. Giving was not easy to him by nature. The following sentence is from one who knew him intimately: "Many years ago he told me that his first donation of £1000 was only given after a great inward conflict, but that when once he had gained the victory and had tasted the joy of giving, large gifts for God's work became comparatively easy".

His letters bear abundant evidence that he had proved the joy of giving. More than once he quotes the words: "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom". In one letter especially he literally revels in this passage. Some portions of his letters would appear, to those who have not tasted the same spirit, as extravaganza. It was the good measure running over. He was, at times, verily overwhelmed with a sense of God's wondrous love. He entered into fellowship with the great Giver of every good gift, and giving became to him a sacrament and privi-

lege. He was a gay[1] giver. There was nothing dolorous or grudging about him.

Before he sailed for China he had begun to make for himself a purse which waxed not old, a treasure in the heavens which faileth not. He had been drawn to the work of the Quarrier Orphan Homes at Bridge of Weir, and he gave to that good cause not only a cottage, but the beautiful church, as it was originally built. But one of his most valuable and most serviceable gifts—a far more valuable gift than he or anyone else realized at the time—was given not many days after his arrival in China in 1886.

To tell this story at all adequately we must go back a little. At the annual meetings of the Mission held in London in May 1884, Mr. Hudson Taylor said:

"In Shanghai we are very anxious to have more suitable premises. The large number of missionaries going out, and the business of the Mission, necessitate additional accommodation, and our work would be facilitated if we were able to expend £1000 in mission premises there. Land is very dear in Shanghai, and no small sum will provide all that is requisite."

At the same time he also referred to the pressing need of more adequate premises for the Mission in London.[2] From that time special prayer began to

[1] The New Testament original for "cheerful" is *Hilaros*, from which we get our hilarious.

[2] See also Hudson Taylor's letter, published in *China's Millions*, 1885, p. 52.

be made that these needs might be met. In Shanghai the Mission had had to shift from place to place, and when Mr. Taylor spoke, the C.I.M. had had its headquarters in no fewer than four different centres in Shanghai. Within a few months it moved to other quarters for which a sum equivalent to £360 per annum had to be paid. These were the premises in use when Mr. Orr Ewing reached Shanghai on Sunday, June 6, 1886. What follows is best told in his own words, taken from a Journal written for his brothers at home.

"*Monday 14th* [*June*, 1886].—While we were at our Chinese lesson to-day Mr. Taylor arrived. We had been daily expecting him. . . . After our lesson was over we were summoned by the gong to prayer, there being something very special upon which guidance was desired. The question of the Mission having a house of its own in Shanghai was a point long under consideration, and one of the members now at home had offered sufficient funds on loan to buy ground and nearly complete building the premises necessary. Just this morning Mr. Cardwell had an offer of the lot of land in question, and the Lord had unexpectedly brought Mr. Taylor (I say this, for a letter had come which threw us in doubt as to whether he would reach Shanghai earlier than Tuesday). We had a precious time of prayer for direction, and two of the missionaries went across to see the site, it being in the American Settlement called Hongkew. They all approved of the purchase which was eventually negotiated."

That is all he told his brothers. In his own diary, which has been already quoted, all he recorded was,

"Had a long talk with Mr. Taylor. The question of the property came up, and it was agreed to secure it in Hongkew."

We are quite sure Mr. Hudson Taylor did not raise the question. Neither the giver's Journal nor diary reveals what his other hand was doing. The site was in every way well suited to the Mission's requirements. It was about two acres in extent, and the price of the land alone was nearly £2500. God, and those immediately concerned, knew who bought it. "May I ask you not to tell anyone, unless it is really necessary", he wrote to one of these.

The land in question was in those days off the beaten track and some thought too far out. It was in the midst of rice-fields, with a lovely wood on one side and a swamp on the other. But never was a better investment made, whether it be considered from a spiritual or a commercial standpoint. From the beginning God's blessing rested upon this enterprise, undertaken by Archibald Orr Ewing in fellowship with Hudson Taylor. This fellowship of the young man with the older one recalls an alliance of ancient days, when King Uzziah, a youth of sixteen, "set himself to seek God in the days of Zechariah, who had understanding in the vision of God, and as long as he sought the Lord, God made him to prosper". It is no exaggeration to say that Hudson Taylor had "understanding in the vision of God", and Archibald Orr Ewing's Journal reveals in striking language the younger's man confidence in, and reverence for, his leader.

So the land was bought, and it was dedicated to its high purpose. But he wanted to do more, he desired to bear the cost of the buildings as well as of the land. He had entered into the joy of giving, the "more blessed" portion of which the Lord speaks. "I cannot tell you", he wrote later to Mr. J. W. Stevenson, "how thankful I am to have been privileged to aid the work as the Lord has helped it through me." Or again later: "I believe the Lord means me to have the honour and the privilege of building it [the Shanghai Home]". Or again: "Praise God for the privilege of helping". And so it came to pass that one summer evening before the building of the premises commenced, Archibald Orr Ewing and his warm friend, J. W. Stevenson, went out to view the land. They had been much knit together in fellowship. "With deep joy I agree to join you in fasting on Fridays", the younger man had written to the elder, some months before. And now they went together to seek a special blessing on the spot which was to become the Mission's headquarters for more than forty years. Both were practical, hard-headed Scotsmen. Stevenson, tall, upright, and sturdy, had known more than twenty years of the rough and tumble in China, and Orr Ewing, with his shorter but well-set-up figure, was not without experience of the world. Yet these two men, on that warm night, knelt down together on that bare plot of land and sought the blessing of God which maketh rich and addeth no sorrow. There under God's heaven, in full sight of that

great Eastern Port, God's smile was sought upon this new enterprise.

If the premises built upon this site, and given to the Mission by the same kind friend, could speak, what a story they could tell! What could the C.I.M. have done without them? The Mission's work is to-day unthinkable apart from some such centre. How timely the provision! How convenient and ample the accommodation! How merciful and restful this haven! To tell the story at all adequately would demand a small volume. The pictures and a few brief words of summary must suffice.

On February 18, 1890, the Mission moved into these well-adapted premises, and on May 6 of the same year Mr. Orr Ewing's own wedding, very fittingly, was the first marriage to grace this Home. On the very next day the General Missionary Conference commenced in Shanghai, from which assembly went forth the Call for a Thousand new workers. And this was the day of the China Inland Mission's own rapid expansion. It was then just entering upon its international development. The first contingent from North America had already arrived; the first Australasian party sailed that year; and within the early months of 1891 a band of fifty Scandinavians reached Shanghai, and needed welcome. Where could all these friends have been housed without these premises?

And what would the Mission have done during the Boxer crisis, in 1900, without some such place of

THE C.I.M. HEADQUARTERS IN SHANGHAI

Top: The Home. *Centre:* Hospital, Hall, and Homes for Staff.
Bottom: Business Department, Godown, Offices and Flats

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refuge? And how could the Mission have coped with the situation during the Revolution of 1911 without some such haven of rest? for during the twelve months from October 1911 to September 1912 an aggregate of no fewer than 1333 workers —some, of course, more than once—passed through these Homes. Or again in 1927, when an even more acute situation arose, and the majority of the missionaries were driven from their stations by a wild wave of anti-foreign feeling and anti-religious animus, how could such a congestion of workers have been handled without some such receiving centre?[1] But God, who has all along provided the Mission's funds, provided the premises also.

We have referred to special crises, but normal needs have demanded some such centre, not only for the administration, but for the come-and-go of life. Every year when the Chefoo schools break up or reassemble, and parents come to meet or to send off their children, the household rises to a flood level of approximately a hundred extra persons, young and old. This, of course, means many a bed upon the floor, but the missionary is used to that, and thankful for a clean floor!

Here too is a small hospital for sick missionaries, a business department for the purchase of necessary stores, a hall for meetings and for prayer, offices for administration, as well as a home for the

[1] Obviously during these periods of acute congestion additional accommodation had to be rented elsewhere.

traveller. With what a sense of calm and rest does the weary missionary enter that compound after his rough days upon the road, or maybe sea—especially if he is no good sailor—and what member of the Mission has not put up his song of praise for such a gift, from so generous a giver! The half has not been told.

After more than forty years the C.I.M. has been called to face a change. The premises are now considerably dilapidated in some respects, and if the Mission were to remain there, heavy expense would have to be incurred to meet the demands of the municipal authorities as regards sanitation and other improvements. The whole district too has changed, and land values have risen locally. After long and deliberate consideration it has been decided to sell, and move to a less congested area where more modern accommodation can be erected more suitable to present-day demands. To stay would mean much outlay in repairs; to sell with local values high means that the sale suffices for the purchase of the major portion of new site, and for the erection of the new accommodation.[1] And as we write this transition is in progress. The old premises have been sold, and the new ones are in process of building, and the transfer will, God willing, be made sometime next year. Thus will the new Headquarters, in the main, still represent the gift of more

[1] The new site is larger than the old one. The extra land, with a Hostel and a Hall for Evangelistic purposes, is an additional gift of a generous American donor.

than forty years ago. Thus does man plant, and God still give the increase.

One striking feature about Mr. Orr Ewing's gifts has been, not only their munificence, but their strategic value. As a member of the Mission, and in China, he saw what was needed, and gave with inside knowledge. We have already mentioned his desire to be responsible for the sailing of forty of The Hundred. Concerning this he wrote:

"Is it not blessed for me to find that the £2000 which I wrote Mr. Taylor about, had been lodged in the Bank in Glasgow, a few days before I wrote. . . . The Factor had the sum paid to him, and he set the amount apart awaiting my instructions. Praise God! I do like confirmation in this way."

And while his eye was upon the needs in Shanghai, he also recognized the necessity for more adequate headquarters in London. For some time he had been in correspondence with Mr. Benjamin Broomhall on this subject. In a letter to Mr. Stevenson he writes:

"By the death of an Uncle I am glad to be able to buy the Tientsin House for the Mission. Hallelujah! I am also able to buy Inglesby House, Newington Green, for the work in London, about which I have been in correspondence with Mr. Broomhall."

And the records at Newington Green show gifts from him to the extent of nearly £10,000 during the year 1889 alone, the larger part of this being for the London and Shanghai Headquarters. Over £1000

of it was "for extension work in the Yangtse Valley; say part at Yangchow; Chinkiang; Kiukiang, etc."

Another pressing need, one which touched every Mission home in a tender and vital spot, was schools for missionaries' children. As early as 1881 Mr. Hudson Taylor had given attention to this central concern by opening in a small way a school at Chefoo. By 1896 there were over one hundred scholars, boys and girls, in the three departments. The demand for enlargement was clamant, for there were then over two hundred children either eligible or soon to be so. It was at this juncture that Dr. Douthwaite, the missionary in charge at Chefoo, received a confidential letter from Mr. Orr Ewing saying, with special reference to the Boys' School: "The Lord has laid it upon my heart to bear the whole cost of the building". The foundation stone was laid on June 15, 1896—a day now annually celebrated as Foundation Day—and the buildings, with accommodation for more than one hundred boy-boarders, were opened in February 1898.

The generous giver was not present at the opening ceremony, but amid considerable family anxiety he wrote a brief note, with the following message:

"Love to friends at Chefoo and prayer for much blessing. How much I should like to have been at the opening gathering! *A Birthplace of Souls* is my prayer."

A glance at the photograph of this school will be more eloquent than many words. Nearly every family within the Mission has had reason to bless

God for such provision. While we have not the exact figures available, we shall not be far wrong in saying that approximately one thousand boys have passed through this school. Mr. Frank McCarthy, who has been headmaster, with brief absences, for the last thirty-five years, has just retired with his wife from this important and onerous post. Their retirement actually took place on August 6, 1930, and among the many tributes given was one by the British Minister, Sir Miles Lampson, and another by the local British Consul.

Consul R. S. Pratt, speaking upon this occasion, said:

"I will begin with a confession and it is this—that, in spite of all that I had heard up and down China during the twenty-five years I have been in the country, I remained somewhat incredulous about the excellence of the Chefoo Schools. It was not in fact until I had had the good fortune to be stationed in Chefoo myself that a very brief acquaintance with the school knocked the bottom out of my prejudices and made me another enthusiastic admirer of every aspect of the Chefoo education, the Chefoo atmosphere, and the Chefoo tradition. . . . Without the evidence of one's own eyes and ears, it is rather difficult to believe that, with all the handicaps inseparable from location in Chefoo to contend with, a school has really been created that can look any of our homeland Public Schools in the face and not fear comparison."

And Sir Miles Lampson, the British Minister, in a letter written to Consul Pratt to be read on this occasion, said:

"I should like you to add a word on my behalf in tribute to the excellent work which, as I hear on all sides, Mr. McCarthy has done.

"Besides the missionaries for whose sons the School is primarily intended, many others, including, I know, more than one member of His Majesty's Consular Service, have reason to be grateful to him . . . I realize, it is not only British children and British parents who have reason to be grateful . . . I should like, therefore, in wishing Mr. McCarthy long enjoyment of a well-earned retirement, to congratulate him on his achievement of building up, in the face, I am sure, of many difficulties, a School in keeping with the best traditions of British education."

While the soul is more than the body, and the atmosphere more than bricks and mortar, no one will minimize the fundamental part adequate and worthy buildings play in the life and *esprit de corps* of a school. These buildings have been the home, and the academy, of many hundreds of missionaries' sons, and they and their parents will never cease to be grateful to the generous giver.

To set forth in detail Mr. Orr Ewing's benefactions is not our purpose. To do this it would be necessary to tell the story of the Kuling School, of the invaluable sanatoria built and given to the Mission in the same summer resort, of the numberless gifts for the erection of better Mission premises in many stations, especially in the province of Kiangsi, of the Nanchang Bible School, and of the Jaochow School and residence, of the artesian wells for Chefoo, of his gift to cover all the travelling

THE C.I.M. BOYS SCHOOL, CHEFOO

The foreground shows part of the beach

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expenses of the Mission's delegates to the Centenary Missionary Conference in 1907, and many another cause. Two brief quotations, from among his many letters referring to finance, must suffice. In March 1909 he wrote:

"I had the privilege of sending Mr. Hoste a cheque for Sh. Tls. 10,000 for Kiangsi buildings and property, and have in a general way specified the use to which it is to be applied."

And again, in February 1910, he says:

"I sent Hayward a cheque for Tls. 5000 by last week's mail for Property and Buildings account. We are having meetings, and I feel keenly *my need* of a fresh anointing."

How deeply and intimately he entered into the financial needs of the Mission is proved not only by his gifts but by a sentence such as the following, written in January 1911:

"On no occasion do I recall a time when I was helped to pray more continuously and definitely for funds."

He was a cheerful giver, a prayerful giver, and a discriminating giver, for he was prudent as well as generous. He much disliked waste or misuse of money. It is worthy of note too that his gifts were largely to meet needs for which the Mission authorities would have been slow to use Mission funds, unless specially designated for that purpose. Donors at home are not always disposed to give money for

bricks and mortar. To advance some forward movement, to support some Chinese evangelist or Bible-woman, has, not unnaturally, more of an appeal to sentiment. But the man on the spot knew from personal experience the wear and tear of missionary life, and the gain in health and service to be obtained by healthy and homely quarters. As a missionary he knew a missionary's needs, and his gifts in the headquarters at Shanghai, in the school at Chefoo, in the sanatoria at Kuling, and in a hundred other ways, were for the efficient service, the well-being, and the comfort of his fellow-workers. In this way he became the beloved minister and servant of his brethren.

A MAN IN CHRIST

His life was gentle; and the elements
So mixed in him that Nature might stand up
And say to all the world, "This was a man!"

SHAKESPEARE, *Julius Cæsar*

If any man is in Christ, he is a new creature.—ST. PAUL, 2 Cor. v. 17.

A MAN IN CHRIST

HISTORY is rich in illustrations of the vast range and sweep of man's capacity. In truth he has been made little lower than the angels, and has been crowned with glory and honour. But the same records reveal man's tragic failure. And the greater the man, the greater the tragedy. "My life", wrote Burns—and he speaks for multitudes—"reminds me of a ruined Temple: what strength, what proportion in some parts! what unsightly gaps, what prostrate ruin in others!" Yet in Christ the humblest life is redeemed from destruction, and crowned with loving-kindness and tender mercies.

In this brief chapter we desire to look at Archibald Orr Ewing as a man; to consider some of his human elements, and to note some of his outstanding characteristics. And in so doing we shall find that to be a man in Christ is not to be less of a man, but more of a man. In Christ every faculty is exalted, and every gift improved. "I am come", said Christ, "that they might have life, and that they might have it more abundantly." This chapter will be one more illustration of the truth of His word.

In physical appearance Archibald Orr Ewing

was a well-knit figure, of medium height, agile and active, and of good muscular appearance. As a volunteer, in youth, he had developed a strong physique, which stood him in good stead during his pilgrim days. He was blessed with an open and beaming countenance, which was a fine commentary on the Psalmist's words, according to the American Revised Version: "They looked unto Him, and were radiant; and their faces shall never be confounded". With his Chinese name meaning Glory, it was small wonder that he became known as "Glory Face".

As has already been stated, he was a great walker, and in this connection it is interesting to have the testimony of one who was frequently his companion on the road. The Rev. William Taylor, who became his successor as superintendent of the Mission's work in Kiangsi, writes as follows:

"He was an excellent walker, and often covered a hundred *li* [about 35 miles] with ease in ten to twelve hours. He did not walk fast, but seemed to require few rests. He went steadily on. In walking many hundreds and thousands of *li* with him, I sometimes, if tired, let him go on while I rested, and then found little difficulty in overtaking him with my longer stride. [Mr. Taylor is tall and spare.] But I could not attempt to cover the long distances he did in a day. On such trips he was most faithful in giving away tracts, in speaking to individuals at the wayside inns, etc., and in seeking to win men to Christ. He also had the habit of praying for such opportunities as he walked."

One confirmation of his requiring little rest on his long walks is given in the following quotation from one of his letters to Mr. Hoste:

"KWANGSINFU, *December* 1909.—I came on here on foot from Loping, three hard days' walk; the first two days twelve hours each, and the third one over nine and a half hours with only ten minutes' rest."

We are reminded of an Indian missionary who was a great walker, and defended his custom by saying: "It would spoil the verse, 'How beautiful upon the mountains are the feet of him that bringeth good tidings,' if *feet* were exchanged for *hoofs*!"

His bright, ringing laugh was another characteristic which must not be forgotten. If it be true that a man is known by his laugh more than by anything else, Mr. Orr Ewing had no reason to be ashamed. One who knew him well speaks of "his sunshiny fellowship". He was also a good mixer, and never spared himself in being friendly. When travelling he lived almost entirely on simple Chinese food, sometimes coarse and poorly cooked, and did so gladly. To the end of his life his personal expenditure was small, and it occasioned no little concern to his loved ones that when he was in uncertain health he would not indulge himself in a taxi. He had an abhorrence of waste, and was so strict in his personal expenditure that it cost him more to give away an old suit than to buy a new one. He once told a fellow missionary that he felt he had no more right to spend more on himself than

his poorer colleague. And one of his children remarked that in him Scotch care for the bawbees, and Chinese thrift in cash, had reduced economy to a fine art!

At the same time he was by no means parsimonious in his dealings with others. One outstanding instance of this may be given.

In the early spring of 1895 he was contemplating the bringing of his children home from China. There was some difficulty in securing the cabins he desired, and he therefore suggested travelling first class, of course at his own expense. In consequence of some remark made about this he wrote:

"I quite fail to see how my influence and example, in this, affect anyone. . . . I believe the thing that tells is the way we *live* and *act* in China, but what I do myself and what I make my children do is very different. I do the thing of my free will for the Lord. Am I to make them exercise the same self-denial? I think not. Until the Lord leads them to that, I ought not to force it, the Lord having provided ample to meet their needs."

This letter reveals the man, his balance, and sanity. Keen himself, almost to a Spartan simplicity, he was no martinet. The testimony of one member of the family at this point may perhaps be permitted.

"There was nothing he would not do for his babies. No children could have had a more tender father. We could rely on his prayers for us in any special event in life. He insisted on instant obedience, never sparing

AT HOME

The background shows his Kiukiang house

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the rod to spoil the child, but if, after the chastisement, he felt he had been at all hasty, the aftermath was so sweet as to make the punishment well worth while.

"When there was any illness in the family his tenderness and anxiety were exceptional.

"He believed that, from an early age, children should be trained in the careful use of money. (I have had to keep accounts since I was twelve years old!) Father never grudged *anything* which he considered would increase our possible usefulness in after life, but he never encouraged extravagance and always set us an example of personal self-denial."

But there was nothing gave him greater joy than when any of his children elected to follow his example. It was with a glad and joyful heart, despite the pain of parting, that he gave his daughter Mary up to go to China when she heard the call. And the same was true when another daughter, Catherine, who had qualified in medicine for this purpose, offered to the Mission as a medical missionary, though unexpectedly the doctor's certificate subsequently closed the door.

The love of home and its dear inmates meant more to him than to most. Byron's scornful and cynical words: "Man's love is of man's life a thing apart", were not true with him. "What a difference the presence of my wife makes to me", he wrote in 1910. "The older I get the more I seem to miss her help and fellowship." And what a touch of poetry the following reference to one of his own babes reveals:

"Her wee face is sweetly pretty as she lies with her eyes shut; so calm and peaceful, when she rests on Mrs. Gowing's lap. Then when the little eyes open, and the sapphires shine with not a little sparkle, and sometimes a few roguish glances—like her mother—I am quite charmed."

And this touch of sentiment in the young father had behind it the substantial worth which bore the test of years. Every Saturday afternoon for years, after his retirement from China, he made it a regular practice to write to each one of his children who might be absent at the time.

Punctuality and personal neatness were brought to a fine art with him. Nobody ever packed for him but himself, and his possessions were always a model of tidiness. His well-kept diaries preserved almost intact from his youthful days well illustrate this.

In his zeal for God, and in his desire not to come short in any point, he was at one time in danger of pressing the theory of faith healing unduly. But who that has been moved by a noble enthusiasm has not known what it was to let go the cable of reserve sometime. But normally he was vigilant and watchful against excess. Upon one occasion when noting the tendency to undue emotion at a certain conference, he wrote:

"I am fully of opinion that the meetings at —— continued too long, and I am forbidding more than a week's meetings at a time, of which I hope you will approve."

While his strong sense of duty and his high standard of service made him possibly err at times in being too outspoken and vehement, there was, as a counterbalance, a real humility which would not hesitate to acknowledge hasty action or impetuous judgment. Behind his haste and warmth there was a meek and quiet spirit.

"On one occasion", writes Mr. William Taylor, "when he visited one of the Kiangsi stations, owing to misunderstanding, he was not asked to speak at any of the meetings, but he took it quietly and meekly, and thus overcame the opposition of fellow-workers."

It may perhaps be assumed by some that undue concessions were made in the case of so generous a member of the Mission. But that was not so. While obviously the opinions and wishes of one who had shown such disinterested devotion would receive the consideration they deserved, his loyalty more than once was subjected to a most searching test by adverse decisions, and this in matters which touched him to the quick. We do not know which to admire more; an executive which would risk the loss or disaffection of such a member and friend in obedience to convictions, or the man who manifested such self-control and subjection in face of judgments at variance with his own.

For our purpose here there is no need to discuss the problems themselves, even were it possible to do so. We are studying character not questions of administration.

The first occasion to which we refer arose in 1899, at the very last Council meeting at which Mr. Hudson Taylor presided in China. He, Mr. Taylor, was then in failing health, and it is just possible that in the necessary conserving of his strength he did not discuss the question privately with Mr. Orr Ewing, as he otherwise might have done. Be that as it may, the matter, which intimately affected Mr. Orr Ewing's work and position, was brought before the China Council, when Mr. Orr Ewing was present, and settled contrary to his judgment. That he was hurt his correspondence amply shows, and at one moment words were trembling on his lips which if spoken might have shortened his ministry as superintendent by twelve years. Yet writing about this he says:

"Before the matter had been thoroughly discussed with me it had been brought up in the Council meeting and settled. . . . What I found more trying than even this was. . . . I had intended to have spoken to Mr. Taylor in regard to these two things the evening we came away, but I refrained as I saw he was tired and busy. . . .

"On joining the Mission we agreed to recognize direction, and as long as I remain connected I mean to be loyal to the rules. This does not alter the fact, however, that I felt very keenly the way in which this was arranged."

The other outstanding occasion occurred some seven years later when Mr. Hoste was General Director. The question under discussion was one

Mr. Orr Ewing had very near his heart, and he had expended a sum of money extending to some thousands of pounds in furtherance of his desires. This question was also discussed by the General Director and China Council, and the decision reached was unanimously against what Mr. Orr Ewing had hoped and even expected. Yet deeply as he regretted the decision, and keenly as he felt it, he wrote to Mr. Hoste as follows:

"I feel it incumbent on me to give every consideration to the conclusions of yourself and the China Council. . . . My purpose, since I joined the Mission, has been to help and not to hinder its work, nor am I desirous to stand out in opposition to the Director and Council. Much as I regret the necessity for such action I shall fall in with it."

And the beautiful thing about it was that these disappointments and overrulings did not leave an embittered spirit. The same gracious cordiality continued. In a letter of a somewhat later date, when writing to Mr. Hoste, he says:

"Many many have been the enquiries for you during these days. This has shown me afresh how wonderfully you have gained the love and confidence of our fellow-workers."

Or, in another letter, penned shortly after his return to England in 1911, he writes:

"I have been thinking of you to-day and praying that you may be greatly helped. . . . Let me, however, before proceeding further, thank you most warmly for

your very kind letter of 22nd Sept. I value greatly all you have written, and would in answer briefly but sincerely assure you that your own life of devotion and service have been a means of true and great blessing to me."

Such extracts as these speak for themselves. He had learned what the majority of men are slow to recognize, that authority "stands for something which, if necessarily unpopular and irritating to the strenuous soul, and to all souls in their strenuous moments, is nevertheless an essential factor in that soul's solid growth, and balance, and usefulness to others".

We have written sufficient to justify our title, viz. that Archibald Orr Ewing was a man, and that he was a man in Christ. "Manliness", wrote Dean Church, "is not merely courage; it is the quality of soul which frankly accepts the conditions in human life, of labour, of obedience, of effort, of unequal success; which takes for granted with unquestioning alacrity that man is called—by his call to high aims and destiny—to a continual struggle with difficulty, with pain, with evil, and makes it the point of honour not to be dismayed or wearied out by them."

And to this may be added some of Archibald Orr Ewing's own words, words written when his own soul might well have been dismayed and wearied, which for this very reason demonstrate the true quality of his spirit.

"You see", he writes, "what is involved in being

Ambassadors for Christ; there is the cross; there is the following; there is the death of self; but there is also the life through Him; the moving in Him; the living unto God."

In bringing to a close this attempt to portray the man, we cannot do better than publish an appreciation written by Mr. D. E. Hoste, who, as General Director of the China Inland Mission, knew him both as a personal friend and as a colleague.

"I still have a vivid recollection of my first meeting him at Taiyüan in the summer of 1886. His pleasing person, bright smile and genial manner at once attracted me; a warm and close friendship beginning, which continued without even a cloud or jar to the end of his life. He was by no means all smile, however. There was a fire and an intensity in his make-up that affected all he said or did. Himself at once careful and energetic in action, thoughtlessness and remissness in others, naturally occasioned him a corresponding measure of disquiet. He never spared himself in doing his duty, and he loved to find a like spirit in those co-operating with him. Apart from the grace of God, which possessed and so largely controlled him, the vexations of life might possibly have developed in his character an impatience in dealing with the faults of others, such as sometimes grows upon men of his type. But as the years passed his character steadily mellowed, becoming increasingly adorned with patient forbearance with the shortcomings of others. He had the not very common faculty of being able to recognize his own limitations, together with the insight to appreciate and profit by the gifts of others. His talents fitted him for active affairs rather than for the treatment of questions requiring the application of

abstract principles. Constrained by the love of Christ, the warmth of his nature expressed itself in affectionate solicitude for the welfare and happiness of those under his care, often leading him to overtax his strength on their behalf. He was indefatigable in visiting the mission stations and churches in Kiangsi, of which province he was superintendent for many years, and as the time went on the practical experience and knowledge thus gained in the field made him an increasingly valuable member of the China Council. I always found him open-minded; his natural modesty and intellectual sincerity, permeated as they were by the Spirit of Christ, rendering him open to thought and experience other than his own. During the later years of his life, when his poor health kept him in England, I saw less of him: but his letters breathed a growing spirit of Christian sympathy and love. When meeting him from time to time, the impression thus received was deepened in me. At such times it was touching to observe the growth and enrichment of his character. It is only the truth to say that from the day when, as a young man, he turned from the prospects before him to obey the call of God to the mission field, his life and personality bore a witness of increasing reality and brightness to the power of Christ as his Lord and Saviour."

A BETTER POSSESSION

Thou hast been faithful over a few things; I will make thee ruler over many things.—Matt. xxv. 21

"In every case such shall the future be that the heavenly work shall be thus described relatively to the earthly. The seemingly mediocre life shall be expanded magnificently in its conditions and employments for the King. And even an Apostle shall be so employed that his mighty labours and their fruits below shall look narrow and scanty by comparison. Somehow, their heavenly bliss and their earthly ministries find a perpetual and beautiful harmony in their holy experience."

BISHOP HANDLEY MOULE

A BETTER POSSESSION

When Mr. Orr Ewing returned to England in the early summer of 1911 it was with the full expectation that after an ample rest he would be able to return to China, not to resume his old responsibilities, but to take up some lighter duties. But this was not to be. He had overtaxed his strength more than he knew. After a few months at home he wrote to China:

"I have had a good time in Scotland, but I have had to suffer for overdoing it. I cannot take hills at more than a snail's speed; an immense difference for me."

Yes, henceforth there was to be an immense difference. The strenuous life of the pilgrim was to be exchanged for the restful life of home. The desire to be more with his family was to be gratified, for he was to be a wanderer no longer. This did not mean that he laid down all his burdens. His interests were as great as ever, but less arduous. He was glad whenever possible to witness for Christ by preaching on Sundays in some of the villages around Weston-super-Mare, by conducting a weekly Bible Class, by speaking at missionary meetings, by becoming a member of the Keswick Council, and

of the Home Council of the China Inland Mission. The spirit in which he took up these responsibilities is manifest by the following extract from one of the letters of this period.

"It may interest you to know", he wrote to a friend, "that [at Keswick] I was granted a real burden of prayer. On the Monday night it came over me, and we had one and a half hours of prayer in Mr. Head's house each evening during the period of the meetings. I can't but believe this greatly helped."

Without entering into details concerning his years at home, this one quotation may be taken to indicate the close and lively interest he took in many a good cause. Nearly one hundred letters to the executive of the Mission in China, all written after he left the field, bear witness to the continuance of his fervour and devotion. And it need hardly be said that to one of his active temperament it was no small discipline to be laid aside and denied a larger part in the battle of life. But he knew how to let the heart expand amid the sweet joys and fellowships of home, and he revelled in holidays with his family in Switzerland, or Scotland, or on Dartmoor. And he had no greater joy than to see his children walking in the truth. After a holiday at the seaside, when the young folk helped in the work of the Children's Special Service Mission, he wrote:

"While I am not able to do anything, you may be sure I was overjoyed to see them taking up the warfare by witnessing for Christ."

In the late autumn of 1922 a house was acquired in a beautiful part of Hampshire, four miles from Southampton, less hilly than Weston. And it was here amid quiet rustic surroundings he spent his closing years. The little lawn with its clock-golf, the flowers, and the graceful cedar were a harvest of beauty for the quiet eye. This garden was an unfailing source of delight, and a neighbouring mission hall, which had been one attraction in choosing this home, afforded scope, so long as strength lasted, for his speaking a word for his Master.

Of all the varied interests which filled his heart during the eventide of life, we must not omit to mention the chastened joy and delight he experienced in the frequent visits of his grandchildren and their widowed mother, his eldest daughter, who after their sore bereavement had come to live near by. Such circumstances called forth all his fatherly sympathy, and revealed his tender and loving solicitude for others. These young people, including the eldest son's two boys, soon won their way to his great heart, and he, on his part, found in them an increased scope for his affections.

During the last three or four years he was forbidden, by his doctor, all public ministry. An occasional lapse of memory, or pain at the heart, brought home to him the fact that life's eventide had come. Even quiet walks around the garden became difficult. But he still remained his old

cheery self, and it was an increasing comfort to him to know that he had given his best days and his manhood's strength to Christ's service. There was no cause for regret in this.

The writer of the Epistle to the Hebrews bade those who were despoiled of their goods to rejoice in the "better and more enduring substance" that was theirs. And this "better possession and an abiding one" was his, and if the marginal readings of this verse are correct this abiding possession is something which we "have in ourselves". Earth's wealth we cannot take with us, but the Kingdom of God is within, an abiding possession.

As a steward Archibald Orr Ewing had not only given his substance but himself. "Not what we give, but what we share", wrote the poet. "For the gift without the giver is bare." And those who knew the one of whom we write agree that the life outpoured was his greatest gift.

In his closing days he took much to heart the general laxity of social standards, the growth of ritualism and of modernism in the professing Church. And the terrible conditions in China, and especially in his own loved Kiangsi, where Communism had become so rife and rampant, distressed him greatly. In his last letter to his old friend Walter Sloan, written just three weeks before his journey's end, he said:

"It has been extremely painful for me to read of the doings of the brigands in my old province Kiangsi. I have prayed and wept for the loved friends, some of

whom have since laid down their lives, and for those in captivity, for I visited them during a period of years, at least once annually.

"I cannot help the conviction, from the outbursts of lawlessness in all parts of the earth, that the way is being prepared by Satan for the appearance of the lawless one! May the Lord Himself soon come for us! 'I will come again and receive you unto Myself', is a wondrous comfort in these days of uncertainty."

In another letter to the same friend, written not long before, after commenting on old times, and on the recent death of a common friend, he remarked:

"Possibly I may go in the same way! Chatting with my wife recently, I said: 'I should like Walter to conduct my funeral service', and it occurs to me to mention the matter as I am writing on this subject."

And so the not unexpected exodus came, the exodus from earth's limitations into the glorious liberty of the Promised Land; from seeing through a glass darkly to the vision face to face. With Isaac Watts he could sing:

> "I love the windows of Thy grace
> Through which my Lord is seen,
> And long to meet my Saviour's face
> Without a glass between."

In the dead of night, long before the dawn of Sunday morning, May 11, 1930, that desire was granted and that vision seen. The hour of departure had come, faith was exchanged for sight, the

pilgrim's lot for the Father's home, the steward's responsibilities for the Master's "Well Done".

Three days later, in accordance with his own request, he was laid to rest in the West End Cemetery, Southampton, Mr. Walter B. Sloan conducting the service in the mission hall near by, and the Rev. W. E. Eardley officiating at the grave.

EPILOGUE

We know not how better to close this little volume than by a brief quotation from an old book, just four hundred years old, the strength and potency of which come from the immortal utterances of Christ Himself as recorded in The Book of books. The words we quote are taken from *A Dyalogue of Comforte* "made in the yere of our Lorde, 1534, by Syr Thomas More Knyghte, while he was prysoner in the Tower of London".

"He [Christ] counsailed them to hide theyr treasour in heaven, and there laye it uppe. For there it shall lye safe. For thither He saide there shall no theefe come tyll he have lefte hys theft, and be waxen a true man fyrst. And He that gave this counsaile, wyst what He said well inough. For it was oure Savioure Hym-selfe, whyche in the sixte chapiter of Sainte Mathewe saythe:

Horde not uppe youre treasures in earthe, where the rust and the mothe freate it oute, and where theves dygge it oute and steale it awaye. But hoorde uppe your treasures in heaven, where neyther the rust nor the mothe freate theim oute, and where theeves dygge theym not out, nor steale them away. For wher as is thy treasure, there is thyne hart too.

"Verelye if we woulde not onelye laye oure eare, but also oure hearte thereto, and consider that the saynge

of oure Savyoure Christe, is not a Poetes fable, nor an Harpers songe, but the verye holye woorde of Almyghtye God Hymselfe, we would (and wel we might) be full ashamed in our selfe, and full sorye to, when wee felte in oure affeccion those woordes, to have in oure hartes no more strength and wayghte, but that wee remayne still of the same dull mynde as we did before we hearde them.

"For surely those woordes of our Saviour, shall wee finde full true: *Wher as thi treasure is, there is also thine hartes.* If we sende oure treasure into heaven, in heaven shall we have oure hartes. And surely the greatest comforte that anye man maye have in his trybulacion, is to have hys harte in heaven."

Kiangsi, the province where Mr. Orr Ewing laboured so long and so zealously, is to-day a storm-centre of Communist activity. Red armies terrorize the cities and countryside. It is computed by competent observers that tens of thousands of homes have been destroyed and that hundreds of thousands of the people have been killed. In all this welter of violence the Christians and the Missionaries have suffered heavily. In all places where the Communists are in power normal missionary work has been made impossible, and in many centres mission premises have been commandeered.

In a Cable from Shanghai, published in The Times *of November* 20, 1930, *it is stated that "there are now twenty-four missionaries, male and female, held captive by Chinese bandits or Communists". Such a poignant message tells its own sad story. Few provinces, if any, have suffered more severely than Kiangsi. Two workers, Mr. and Mrs. Porteous, suffered a captivity of one hundred days, and Miss Gemmel, their companion, suffered with them, but for a shorter period. The story of their experiences and of their deliverance has just been published in a little booklet entitled* Is Thy God Able?

But there were others who received not deliverance and have been added to the Noble Army of Martyrs; for in February 1930 *the three ladies, the Misses Ingman, Cajander, and Hedengren were violently done to death in this province.*

And yet there are brave workers still holding on to their

stations. A letter from one of these was quoted on page 84. *And now another letter from one of three noble women, Miss Mary Baxter, with her sister Miss Agnes, and Miss G. Brooks, who are located at Lungnan, still further south, has just come to hand too late unfortunately to be used in the body of the book. Her reminiscences of Mr. Orr Ewing cannot be given here, but her prayer "that Mr. Orr Ewing's life may continue to inspire others in the conflict" cannot be omitted.*

The arrival of this letter at the last moment, after the book has gone to press, has moved us to add this personal word to the readers. Such workers as these, like the Apostle Paul, can say: "I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the Gospel of the Grace of God". Will the reader ere he or she closes this book pause for a moment to reflect upon the obligation resting upon all who enjoy access to the Throne of Grace. "Ye also helping together on our behalf by your supplications", is what St. Paul wrote to his friends of old. And every ambassador of Christ abroad echoes the same words.

Fuller information concerning the China Inland Mission, its work and workers, its Prayer Unions and Publications, etc., will be gladly supplied upon application to the Secretary at any of the following centres.

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